



ALLEN COUNTY PUBLIC LIBRARY



3 1833 01754 3759

GENEALOGY

941.88501

UI1P

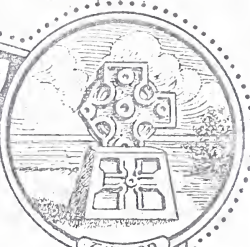
1921



Digitized by the Internet Archive
in 2014



Ferns



CASMON

The Past

ST. AIDAN
RECEIVING
A

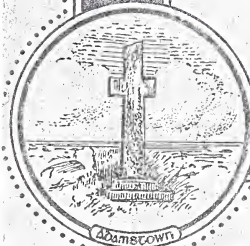
GRANT OF
LANDS AT
FERNs



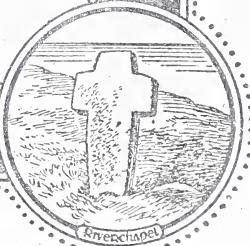
FROM
KING
BRANDUBH

OF U1
CEINNSEALAIGH
A.D. 600.

The ORGAN of the
U1 CEINNSEALAIGH
HISTORICAL
SOCIETY



ADAMSTOWN



RIVERCHANEL



ESS & RASALLEIS

PRICE 2/6.

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne IN 46801-2270

We invite Support for

“STAR”

Agricultural Machinery,

MADE IN WEXFORD BY WEXFORDMEN.

Chaff Cutters,

Corn Crushers,

Root Cutters,

Harrows, Ploughs,

Corn Drills, &c., &c.

AGENTS :—

M. HEARN & SON,
NEW ROSS.

POWER & Co.,

DRAPERS,

NEW ROSS.

FOR THE BEST AND CHEAPEST

DRAPERY COODS

OF EVERY DESCRIPTION YOU
CANNOT DO BETTER THAN
CALL TO US :: ::

We Specialise in Irish-Made Goods.

Our Running expenses being low, we are
able to sell much cheaper than our competitors.

J. DEMPSEY & CO.,

THE CASH-BUYING DRAPERS,

16 Market Sq., Enniscorthy.

THOMAS REDMOND,

DRAPER,

NEW ROSS.

Choice Confectionery,

EXCELLENT LUNCHEONS,
DINNERS, TEAS, Etc., AT

RAILWAY HOTEL,

ENNISCORTHY.

THIS MAGAZINE HAS BEEN
PRINTED THROUGHOUT BY
JOHN ENGLISH & CO.,
WEXFORD.

For HIGH-CLASS GROCERIES & PROVISIONS,

:: :: FLOUR AND MILL STUFFS :: ::

COME TO THOMAS HAYES,

6 & 7 COURT STREET, ENNISCORTHY.

PLAIN AND FANCY BREAD FRESH DAILY.

MAXIMS:

- One Hundred Years Old, ➤
- Good Goods, ➤
- Honest Dealings, ➤
- Value for Money ➤
- And a Clean Record !!! ➤

Above are still Characteristic of the old Firm.

IN

Groceries, Provisions or
• • Feeding Stuff • •

I DEFY COMPETITION.

Established 1825. Still Leading, 1921.

PETER WHITE,
ENNISCORTHY.

Kelly's Hotel,

Cross Lane,

New Ross.

TAILORING.

Newest SUMMER SUITINGS.

Save Money and
Get Your Suits at

HYNES

Bull Ring, Wexford.

Suits Made to Measure
in Two Days

FIT GUARANTEED.
MADE IN
WEXFORD.

JOHN BROWNE,

Building Contractor,

WEXFORD.

No. 2.

The Past

The Organ of the ^Uí Ceinnsealaigh
Historical Society.

December.	Contents.	1921.
-----------	-----------	-------

		PAGE
I.	Saint Vauk of Carn <i>John P. Dalton, Esq., M.R.I.A.</i>	1
II.	The Barony Forth <i>H. P. Hore, Esq.</i>	38
III.	Saint Palladius and the Diocese of Ferns <i>Sax. P.</i>	100
IV.	Parish of Bree <i>Rev. P. Sheil, P.P.</i>	113
V.	Bannow <i>Tomár O'Dpoin.</i>	120
VI.	thó Ceinnsealaigh n-Éigse agus na Scoiteanna ...	127
VII.	Lambert of Wexford <i>Hubart Andrew Lambert, Esq., A.B., M.D.</i>	129
VIII.	Will of Dudley Colclough	139
IX.	Members' Column.	144
X.	Notes and Comments	151
XI.	Secretary's Report	153
XII.	List of Members for 1921	154

The price of single copies is 2/6 net (postage 3d. extra.)

Publishers—

JOHN ENGLISH & CO., CUSTOM HOUSE QUAY, WEXFORD.

Patron :

The Most Rev. Dr. CODD, Lord Bishop of Ferns.

President :

Very Rev. JOHN CANON DUNNE, P.P.; Castlebridge.

Vice-Presidents :

Very Rev. P. MURPHY, M.S.S., Enniscorthy.
Dr. GRATTAN FLOOD, Enniscorthy.

Editor :

Rev. R. FITZHENRY, P.P., Lady's Island.

Hon. Treasurer :

Rev. P. CUMMINS, C.C., Enniscorthy.

Hon. Sec. :

Rev. W. F. HANTON, C.C., Bannow.

Assistant Secretary :

J. BREEN, N.T., Bannow.

Council :

Very Rev. JAS. CANON LONG, P.P., Monageer ; Rev. T. CLONEY, P.P.,
Templetown ; Rev. JAS. DONOVAN, B.D., P.P., Tinahely ; Rev. T.
BYRNE, D.R.I., St. Peter's College, Wexford ; Rev. M. O'RYAN,
B.D., C.C., Camolin ; Miss K. BROWNE, Bridgetown ; Miss M. B.
DUNPHY, N.T., St. Leonards ; J. M. ROCHE, Talbot Hall, New
Ross ; Dr. GREENE, Ferns ; L. HARTE, Cloughbawn ; H. O'BYRNE,
N.T., Ballindaggin ; M. BRENNAN, N.T., Monageer ; M. A.
DOYLE, N.T., Bunclody ; J. MCCORMACK, Ballymittie.

SAINT VAUK OF CARNE.

BY JOHN P. DALTON. M.R.I.A.



HOUGH much less remote from the metropolis than the cliffs of Donegal, Kerry or Antrim, the south-eastern coast of Leinster is, strange to say, far more of a *terra incognita* to the ordinary tourist and antiquarian. Yet no other part of Ireland so vividly recalls either the origins of our island story, or those later events that have most profoundly transformed the destinies of the country. If one would get closer in imagination to Slainghe and the landing of his Firbolgic host, as related by the bardic historians, or nearer in perception to the cautious approach of Fitzstephen and his band of Norman-Welsh adventurers, as described by Gerald de Barri, let him sit for a while on a granite ledge over Carnsore Point, and view the identical stage of outstretched land and sea on which these dramatic scenes were enacted.

But in choosing Carnsore as my starting point on the present occasion I am precluded, by the purpose I have in view, from enjoying, for more than a moment or two, the pageants unfolded by the *Leabhar Gabhala* and the *Expugnatio Hiberniae*. Before I move away, however, I owe it to those who may feel tempted to visit Carnsore to register a caution for their behoof. They had better postpone the labour of seeking enlightenment from others until they have seen the place for themselves. Should they consult beforehand some of the recognised guides in matters archaeological they will run the risk of acquiring notions that must be abandoned at first sight of the actual facts. Thus Dr. Joyce, having learned from Worsaae that "*ore* is, as is well known, the old Scandinavian name for the sandy point of a promontory" tells us that "the *ore* in Carnsore is evidently the same word, and the name written in full would be Carn's ore, the '*ore*' or sandy point of the Carn" (1). Unfortunately for this derivation the visitor will search the whole circuit of the headland, round and round, without discovering "a sandy point." Joyce may, perhaps, be pardoned for overlooking the fact that the Norse *öre*

(1) *Irish Names of Places*, vol. I, pp. 107, 8. O'Donovan (*Ordn. Survey Letters*, Co. Wexford) suggests the derivation *Carn-Soir*, i.e. "the eastern carn;" but he confesses that he does not know where the corresponding "western carn" is to be found. (*Vide infra*, p. 27, Note.)

is a dissyllable ; but he surely should have avoided the pitfall of tracing an o sound in an Irish, or English, place-name to a Teutonic ö. (2)

Still more surprising is the statement penned by Dr. John O'Donovan, some eighty years since, when he wrote from the spot : " Carnsore point is so low that one would at first sight wonder why the sea does not tumble over it." (3) The only apology that can be made for the writer is, that being engaged—as he then was—in pouring ridicule on Archdall, for having grotesquely set a high, overhanging mountain atop of Carnsore, (4) he unguardedly lost his own balance and tottered into the opposite misdescription.

No steep cliffs front the promontory of Carnsore ; but the land stands well above the water level, attaining at the summit an elevation of, perhaps, 40 feet. The headland is tightly girdled by a curving shelf of granite, of considerable width across its slope to the sea. The granite of the district, being of metamorphic origin, (6) makes a tolerably even coast-floor, quite different in appearance from the jagged and torn surfaces presented by the granitic exposures fringing Dublin bay between Blackrock and Killiney (7). The rock throughout has been cleft and fissured by tidal erosion ; while its surface is strewn with granite blocks and boulders, huge of mass for the greater part, and of shapes more or less roughly squared.

For a mile or two inland the district is entirely granitic—the rock sometimes sending craggy protrusions through the thin coating of soil, but as often appearing in smooth spaces left uncovered by the scanty clothing of herbage. A capping of drift clay, which crowns the terminal ridge of the promontory, bears witness to the glaciation that once denuded the land surface at the rear, and reduced it to a condition of irreclaimable stoniness. The underlying rock changes, farther north, into tangled bands of gneiss and schist, and then passes into beds of shales and grits that were laid down in the earliest ages of sedimentation (8). In this region the soil deepens, and the surface is traversed by well moistened hollows whose fields, if not quite peaty in texture, generally abound in vegetable mould. Though I am not engaged primarily, or even secondarily, on a geological study, I owe it to my subject to note these particulars, for I expect to derive help from them at a later stage.

Close on two furlongs north of the point stand the ruins of a little church, now in the last stages of dilapidation ; and the object can hardly fail to arrest attention, for its situation, though not quite unique, is certainly very singular. It lies inside an ancient rath, in an

(2) The name-words cited by Worsaae—e.g. Ravensöre (in Old Scandinavian *Hrafnseyri*) passing into Ravensere—show the ö sound clearly enough.

(An Account of the Danes and Norwegians in England, Scotland and Ireland, by J. J. A. Worsaae ; p. 65).

(3) *Ordnance Survey Letters*, Co. Wexford : vol. I, p. 293.

(4) *Monasticon Hibernicum*, p. 733

(6) Kinahan's *Geology of Ireland*, pp. 194 *et seq.*

(7) West of the promontory the coast straightens into a smooth beach backed by sand dunes.

(8) Kinahan (*Opus Citatum*, Chap. II) classifies these strata as *Cambro-Silurian*. In more modern terminology they would probably be called *Ordovician*.

enclosure which measures approximately half an acre. The few structural features which survive indicate that the building dates from an early period; while the interest created by its primitive aspect, and its peculiar location, acquires increased force from the mysterious name by which it is designated, for it is known in the locality as the "Chapel of St. Vauk."

There is reason to believe that human hands have had more to do with the demolition of this venerable fabric than the frosts and tempests of all the centuries it has come through. It is something to be thankful for that the enclosing rampart has suffered little scathe either from the irreverence of men or from the ravages of time. Built up on the outside with a rudely piled facing of granite boulders, and rising at the less injured side fully four feet above the ground, it endures unbreached and continuous for the greater part of its circumference, pretty much as the original builders left it.

The prospect beyond Carnsore is cut off by the ascending promontory; but at the east side the rath commands a sea view. Only the breadth of two small fields (8a) separates the shore rocks from the vallum; and less than midway down the nearer field is an open well, named likewise after St. Vauk. The water within is now turbid and weed-grown, and the place around bespeaks neglect; but the reputation of the spring for healing powers—which at one time had a wide range—still attracts an occasional stranger to the spot, in search of relief from aching tooth or face.

The Saint's name survives, in local speech, unalterably as Vauk; but in print it has been obscured by sundry varieties of spelling. The Ordnance Survey maps present it in the form Vogue; and in the half-inch map of Co. Wexford, which has been prepared from the sheets that were engraved under the superintendence of Captain Thomas Larcom, R.E., in 1841, the legends "St. Vogue's Chapel (in ruins)," "St. Vogue's Well," and "Giant's Grave" will be found printed side by side immediately behind the point of Carnsore. Some have written of a "townland" called "St. Vauk's;" but, so far as I could ascertain, this name is applied only to the immediate *locus* of the church and well. (9) The parish is appropriately called Carne; and the name of the barony is Forth.

For the architecture of the church it must suffice for me here to refer to the descriptive particulars, accompanied by two admirable views, contained in a paper which Miss Margaret Stokes contributed to the *Journal of the Royal Society of Antiquaries* for the December quarter 1893. (10) The dimensions there given (25 x 15 feet) need correction. Internally the church actually measures, from wall to wall, in length 24 feet, in breadth 10 feet. (10a) The rudeness of the masonry seems

(8a) The "fields" in Carne (often called "acres") are, as a rule, rather tiny.

(9) In the 6-inch Ordnance map the farm containing church and rath, in extent about 25 acres, is named "St. Vogue's." A smaller parcel of land is called "St. Vauk's" in an inquisition of 24th April, 1627 (see *Chancery Inquisitions*, Co. Wexford).

(10) Printed at pp. 380-385 of Vol. XXIII (Consecutive Series).

(10a) For these measurements I am indebted to my friend, the Revd. R. Fitzhenry, P.P. Father Fitzhenry kindly accompanied me when I visited the locality, and both then and since he has given me much valuable help.

to point back to a time when the use of stone in church construction had not become general, or at least had not attained any progressive developments. The entrance passed through the north side-wall, an unusual arrangement; but the framework of the doorway had disappeared long before Miss Stokes made her sketches. There were but two windows: one, of a primitive type, inserted in the south wall; and one in the east gable, over the site of the altar. The gable window, excellently reproduced in Miss Stokes's illustration, was probably one of the rarest features of the structure; and, were I undertaking to assign a period for the church's foundation, its details of design and finish might, doubtless, afford instructive aid.

The heading of Miss Stokes's paper reads: "St. Beoc of Wexford, and Lan Veoc in Brittany, June 15 (Died 585)." But this heading is not set out as a thesis to be proved. Well satisfied, apparently, that there was once a St. Beoc in Wexford, that there was also a St. Beoc in Brittany, and that both were one and the same individual, Miss Stokes delays not to use these and other like affirmations as accepted facts. She writes: "In the beginning of the fifth century there dwelt two brothers in the county of Wexford, Bishop Cairpre, and Beoc, now called Veoc. He is said to have been first a priest, and then a bishop, in Armagh. But seeking a desert where he could devote his life to contemplation, he left that country and journeyed southwards till he reached the south eastern point of Ireland, where he remained for some time studying the word of God with prayer and working miracles in healing. He enclosed a small tract of land on the sandy shore near Carnsore point, and there he built a little cell and oratory, (11) consecrating a holy well close by, whose waters are still held to be possessed of healing virtues." Miss Stokes proceeds to relate that the saint, longing for a more distant retirement, was borne out to sea on a huge boulder—still, she assures us, to be seen on the shore near his little Wexford church (12)—and taken to Brittany, where he landed at the place now named Lan Veoc. In a note to the passage quoted Miss Stokes adds the information: "Beoc. The name of this saint has gone through many changes and corruptions, and is now printed Vaugh on the Ordnance Survey Map. He is sometimes styled Mobioc or Dabioc—Vake, Vogues, Vauk, Vouga."

That a St. Vouga was associated with Armorica in early times may be readily admitted, for in certain Armorican churches his feast is still commemorated on June 15th (13). All the particulars of him that have been handed down are given, under this date, by the Bollandist Fathers

(11) As a description of the site this is strangely inaccurate. The "small tract of land" is not sandy, and the church is nearly a quarter of a mile from the point.

(12) A "tradition" has been steadily growing around this stone, and is now getting rooted in the district; but I have satisfied myself that its origin dates from Miss Stokes's visit. The grooved lines on the under side of the stone have been mistaken for a "cross," but they were never copied by the carver from any real symbol of the crucifixion.

(13) He is the St. Vougay of a Breton Litany dating from the 10th century. (See p. 299 of the 1837 edition of Le Grand's "Les Vies des Saints de la Bretagne Armorique").

in Volume XXI. of their series of Lives of the Saints (14). The article is headed "De Sancto Vouga seu Vio, Episcopo in Britannia Armorica. De ejus cultu vitæque actis etc., etc. (Auctore Francisco Baertio) ;" and the editor states that St. Vouga's "Acts" were collected by Albert le Grand from various ancient sources, among others from manuscripts left by an Yves (or Yvo) le Grand, who had been a canon of Leon, and rector of Plou-ne-Venter, in the 15th. century. Albert le Grand published his Life of St. Vouga for the first time in 1636, in a work entitled "Les Vies des Saints de la Bretagne Armorique." (15) A second edition of the work appeared in 1680, and later editions in 1837 and 1901. It may be as well to note that Le Grand concerns himself solely with the collection of surviving records and traditions, and makes no attempt at their critical examination. (17)

The "Vie de S. Vouga" occupies pages 222 to 224 of the 1901 edition of Le Grand's work; and the Bollandist Life is nothing more than a Latin rendering, closely literal, of Le Grand's text. The solitary original source of information, therefore, respecting St. Vouga is the volume written by Friar Albert le Grand. The matter of the Life is legendary in the extreme; but as legends have a special value of their own, and—when well authenticated—are by no means destitute of historic meaning, I may be permitted here to summarise the St. Vouga legend, in so far as it bears on my immediate subject.

According to Le Grand, then:—

About the year 518 A.D., (18) when Hormisdas sat on the chair of St. Peter, and Justin wielded the imperial sceptre of Rome, (19) there lived in Ireland a venerable man, Vouga by name, who, in recognition of the moral perfection of his life, was raised to the priesthood in the church of Armagh. In a little while Vouga's merits marked him out for a higher station; and he was elected in the regular form Archbishop of the same see, and Primate of Ireland. But his spirit shrank from the dignity that had been thrust upon him, his sole desire being to retire to some solitude and there to devote himself to an undisturbed life of spiritual contemplation. In his distress he prayed unremittingly for divine counsel and aid; and God heard his prayers. In obedience to the divine will, which had been duly communicated to him, the Saint quitted his episcopal residence by night, and journeyed to the seashore. But no ship appeared in sight, to convey him to the foreign pilgrimage he was in quest of. Seeing a huge stone standing on the beach, he mounted it,

(14) Published at Antwerp in 1698. The notice of St. Vouga is printed at pp. 1060, 11 of the second volume for June, i.e. vol. xxi. of the series.

(15) Le Grand was a preaching friar, of the Dominican Order, in Rennes. His book is written in French; and the Introduction to the 1901 edition gives some information about him, as well as about the older Le Grand (Yvo), and their family.

(17) "Le bon frère prêcheur, Albert le Grand, n'a songé qu'à composer une oeuvre d'édification." *Les Chrétiens Celtiques* par Dom Louis Gougaud. (Introduction, p. X).

(18) The Bollandist Life gives the date as DXXIII (523), doubtless an inaccurate transcript of DXVIII from the early edition of Le Grand. This is the only divergence I have noticed between the Bollandist and his original.

(19) Pope Hormisdas reigned from 514 to 523. The Emperor Justin I reigned from 518 to 527.

and bade it in the divine name to take him across the sea to whatever coast God might direct. With miraculous power the rock obeyed his mandate, and skimming the waves with swift and easy motion landed the Saint within twenty-four hours at Penmarck, a port of the district of Cornuwallia, in British Armorica.

Such, in abridged form, are the events of St. Vouga's life—as recorded by Albert le Grand—prior to the moment when he reached the coast of Brittany. The tradition that Vouga was of Irish birth may be allowed to pass without question; but the story that he had been "Archbishop" or Bishop, of Armagh (20) before he set out on his pilgrimage does not raise the legend in credit. I take no exception, however, to the general purport of Le Grand's narrative; and I shall accept its testimony on the two points that relate to my present subject, viz:—(1) that Vouga, early in the sixth century, fled from Armagh to some unknown point of the seashore; and (2) that, having gained the shore, he straightway departed from Ireland, never to return. I merely note the curious fact that, notwithstanding the exalted dignity to which St. Vouga is supposed to have attained, his memory passed into utter oblivion in Ireland, leaving not a vestige in the native martyrologies or chronicles. (21)

But the task imposed by Le Grand on his Bollandist editor—namely, the discovery of a Vouga among St. Patrick's successors at Armagh—would not compare in unreasonableness with that assigned by Miss Stokes in the extract which I have quoted from her paper. She would send us in search of a Beoc who was Bishop, or Bishop-Elect, of Armagh in pre-Patrician times; for she informs us that this Beoc dwelt in the Co. Wexford—with his brother, "Bishop Cairpre"—"in the beginning of the fifth century," having previously moved to that region from Armagh.

Miss Stokes professes to have founded her narrative on the following authorities: (1) The Acts of St. Vouga, as derived by the Bollandist hagiographers from the work of Albert le Grand; (2) Volume I of Lobineau's "*Les Vies des SS. de Bretagne*" edited by the Abbé Tresvaux (Paris 1836); (3) Shearman's *Loca Patriciana*; (4) volume VI of O'Hanlon's "*Lives of the Irish Saints*."

The correct title of Lobineau's work is *Histoire des Saints de la province de Bretagne*; (22) and the account which it gives of St. Vouga is professedly but an abstract of the Life published at a much earlier date

(20) The Bollandist Editor appositely remarks on the inconsistency of this statement with the researches of Ussher, Colgan and Ware.

(21) The immediate successors of St. Patrick are given in Ware's Bishops (ed. by Harris) p. 34 *et seq.*; and in Lanigan's *Ecclesiastical History of Ireland*, Vol. I. chaps. VIII and IX. For very ancient lists see *Book of Leinster*, p. 42; and *Leabhar Breac*, p. 220. (Facsimiles). The subject has been thoroughly investigated, and a revised list published, by Canon H. Jackson Lawler and Mr. R. I. Best in a recent number of the *Proceedings of R. I. Academy*.

(22) Dom Guy-Alexis Lobineau was a Benedictine priest of St. Maur. The 1836 edition of his work is in five volumes; and the "*Vie de S. Vouga, évêque*" appears at pp. 165-6 of vol. I.

by Albert le Grand. (23) The first and second of Miss Stokes's authorities, therefore, coalesce into one, the second adding not a particle by way of supplement to the testimony of its original. For all that has so far been discovered of the obscure St. Vouga Le Grand is our ultimate, rather our solitary, witness. (24) It would be rash to suppose that the worthy friar had so much as heard of *Ui Cennsellaich*, or of ancient *Laighin*; but even though he had, he does not say one word that would warrant the association of St. Vouga with that region as a church-founder, or pilgrim. Neither does his Bollandist translator, Father Baert, nor his epitomiser, Lobineau (25).

The originator of the suggestion as to the possible identity of Vouga and Vauk was, so far as I can find, the Revd. Canon John O'Hanlon. In the sixth volume of his "*Lives of the Irish Saints*" he has an article on St. Vouga, under the date 15th June, in which he condenses, judiciously enough, the matter and opinions recorded in the works I have cited. At the very outset Canon O'Hanlon begs the question here under consideration, for he prefaces his article with the heading: "St. Vouga, Vie, or Vauk, Bishop in Brittany, France; and patron of Carn Parish, County of Wexford." (26)

But, more mindful than Miss Stokes of his duty to the reader, O'Hanlon outlines towards the close of this article the argument on which his conclusion is founded—reasoning thus: "Divers churches are dedicated to him (i.e. Vouga) in Brittany, which proves that he had a public veneration in that province. Thence, too, appears to have spread the fame of his miracles and virtues to Ireland, his native country, and probably it was propagated there by the Anglo-Norman invaders, who first settled in the south east quarter. In St. Vouga's townland, Carn parish, barony of Forth, and County of Wexford, we find there are dedicated to St. Vauk, or Vaak, a church and a well." (27)

I pass from this argument with the single remark that its two central statements are obviously the merest assumptions, and that it is on their unstable support O'Hanlon rests his inference. With an evident feeling of insecurity as to his position he tentatively adds: "It may be possible this saint (viz. Vauk) was identical with the St. Vouga, Bishop, venerated at the 15th June. From its existing features the ruined church of St. Vauk does not appear to have been very ancient. It rises within a

(23) Animadverting on Le Grand's defective materials Lobineau notes: "Nous nous bornons en conséquence à rapporter ici ce qui nous paraît le plus certain" (*Opus Citatum*, p. 165).

(24) Lobineau's Editor, Mons. L'Abbè Tresvaux, says of Le Grand: "On ne peut s'empêcher de lui reprocher un manque absolu de critique, et une facilité extrême à accueillir tout ce qu'une crédulité aveugle a fait admettre." (Introduction, p. 2).

(25) Mons. Tresvaux suggests, (*Loc. Cit.*) with some plausibility, that Vouga may have been St. Olcan, or Bolcan (Volganus), a bishop and a disciple of St. Patrick, who is known to have made a pilgrimage to Gaul. See Jocelyn's *Vita S. Patricki* c. 86 (i.e. the *sexta Vita* of Colgan's *Trias Thaumaturga*). For Olcan's connection with the north of Ireland, see Reeves's *Down and Connor*, pp. 243-5.

(26) *Lives of the Irish Saints*. Vol. VI, p. 668.

(27) *Loc. Cit.*, p. 670. See also Vol. I of same work, p. 387 (Art. X), for a brief reference to "St. Vauk or Vaak."

graveyard (28), at the extreme south eastern point of Ireland, and standing not far from the sea shore." (29)

If O'Hanlon had, for the sake of consistency, excised, or modified, the heading of his article, no serious objection to his surmise need now be lodged; for none but the most credulous could be captured by the unconvincing reasons that sustain it. If it was from O'Hanlon—as apparently happened—Miss Stokes derived her inspiration, it must assuredly have been the heading, and not the reasoning, of his article that misled her into accepting the identity of Vauk and Vouga as a proved and indisputable fact.

I now turn to St. Beoc, another very obscure personage, in whom Miss Stokes recognises the Armoric St. Vouga—and by implication the Wexford St. Vauk—under the veil of his earlier, or Irish name. A St. Dabheoc is venerated on January 21st.; and on that date Canon O'Hanlon introduces him as "St. Beoc, Mobheoc, Beanus, Dabeoc or Dabheoc, Abbot of Lough Derg, Templecairn parish, County of Donegal" (30). On such points as more directly concern the subject here under examination O'Hanlon acknowledges his indebtedness to Father Shearman; and his speculations respecting St. Beoc were evidently influenced by the views propounded in the *Loca Patriciana* (31). Both represent Beoc as being the son of Brychan, or "Braccan," the ruler of a petty principality in Wales during the earlier decades of the fifth century. With a deceptive show of precision Shearman names this kingling "Braccan Ua Caelbuidh"—the Caelbadh in question being the last Irian monarch of Ireland—thus linking him up with the illustrious line of Rudhraighe Mor and of the Red-Branch Knights of Emania; but for paying such a distinguished genealogical compliment to "Braccan," Shearman, it can be proved, did not possess a semblance of historical authority. (32)

Though the religious anniversary of St. Beoc is January 1st., and that of Mobheoc is July the 24th, (33) O'Hanlon unifies Beoc, Mobheoc and Dabeoc into a single individual, taken to be one of the many sons of Brychan, the Welsh chieftain. It must be said for O'Hanlon, however, that he does not bring St. Vauk into his Life of Beoc, or suggest any connection whatever between the two; and for this branch of Miss Stokes's triple identification no responsibility rests on the learned compiler of the "Lives of the Irish Saints."

(28) This "graveyard"—sometimes fancifully described as a "pagan sepulchre"—has been used, time out of mind, for the interment of unbaptised children, and of unidentified bodies washed ashore after drowning by shipwreck. None of the natives bury their dead there.

(29) O'Hanlon's *Lives of the Irish Saints*, vol. VI, p. 671.

(30) *Opus Citatum*, Vol. I, p. 11.

(31) This work was published in 1879; but its contents had previously appeared as a series of articles in the *Journal of the R.S.A.I.*, and the notice of St. Beoc will be found at pp. 399, 400 of the volume for 1874-5. Canon O'Hanlon's volume cannot have been issued before 1875, for his Introduction is dated "Feast of St. Columkille 1875." The title page has no date.

(32) There was an Irish St. Breacan, son of Saran, son of Caelbadh (see Mac Firbis's *Leabhar Genealach*, p. 732, or O'Cleary's *Genealogiae Sanctorum Hiberniae*, printed in *Archivium Hibernicum*: refer to vol. VI, p. 98). Shearman unjustifiably makes this Breacan the grandfather of the Welsh Brychan.

(33) *Martyrology of Gorman*, ed. by W. Stokes., pp. 6 and 142.

If my present purpose were mere disputation it would suffice for me to point out that the equating of the Irish-born Vouga with the Cambro-Briton Beoc, through the medium of Vauk, involves a direct racial self-contradiction. But as I am much more concerned with cutting a pathway or two through the thicket of fallacious interpretation that invests the whole subject I may be allowed to devote a brief examination to this Brychan and his reputed family. His figure looms largely though, it must be confessed, indistinctly through early Cambrian history, where he is honoured as the father of one of "the three holy families of Britain." His semi-mythical biography has been derived from two Latin codices, preserved among the Cottonian manuscripts in the British Museum, where they are classified respectively as Domitian A.I., and Vespasian A.XIV. The Domitian text, entitled "Cognacio Brychani," was printed by Theophilus Jones in his "History of Brecknock" (1805); (34) and the Vespasian, which is styled "De Situ Brecheniauc," is given, with a translation, in the "Lives of the Cambro-British Saints" by the Rev. W. J. Rees, M.A. (Llandovery, 1853) (35). Closely resembling each other in substance, the two are, presumably, different versions of the same original copy; but they do not agree as to the names and number of Brychan's children. In the former tract Brychan is credited with 13 sons and 24 daughters; in the latter the numbers are, respectively, 10 and 26. (36)

Other estimates show a wider divergence. Thus Giraldus Cambrensis, who was versed in the early history of his country, credits Brychan—or Brachanus—with four-and-twenty daughters, but assigns him no son; (37) and this total is adopted by the 17th century antiquary, Camden. (38) Probably the maximum estimate of the size of Brychan's family to be found in any reputable source is that of the *Bonedd y Saint*, which makes Brychan the father of 24 sons and 25 daughters. (39). Lists exceeding that number are extant (39a); but, great and small, they all differ so much in names and details that nobody has ever succeeded in reconciling their inconsistencies.

Such was the fame of this legionary family for sanctity that, at its fullest strength, it proved unequal to the demands made upon it by the devotional reverence of the Britons. All branches of the Cymric race vied with one another in drawing from among Brychan's (40) chil-

(34) Vol. I., App. VI., pp. 342, 3.

(35) Text at pp. 272-5; translation at pp. 602-8.

(36) Full analyses of the contents of both documents have been published by Mr. A. Anscombe in the *Archiv für Celtische Lexicographie* for 1900: (Band I: pp. 523-533). For critical observations on the texts see *Y Cymmrodor*, vol. VII., pp. 105, 6.

(37) *Itinerarium Cambriae*, Cap. II.

(38) *Britannia* (1608 edition), Vol. II., p. 470.

(39) *Myvyrian Archaeology of Wales* (ed. by Owen Jones), Vol. II., p. 29.

(39a) Thus in the *Iolo MSS.* (pp. 111 and 510), where the names of Brychan's wives are pretty correctly given as Brawst, Rhybrawst, and Eurbrawst, the list of his children runs to 24 sons and 26 daughters.

(40) Visible evidence of the fact is to be met with in every part of Wales, Cornwall and Brittany. See, e.g., Baring Gould's description of the pictured "Young Women's Window" at S. Neot's, near Liskeard. "Lives of the Saints," vol. VII., pp. 146, 7.

dren supplies of saints to associate with their primitive churches. It was but natural, in the circumstances, that a claim should have been made on behalf of Ireland to participation in the missionary energies of Brychan's progeny; and the claim was duly put forward, under most favourable auspices, for it came from the eminent scholars, Friar Michael O'Clery and Father John Colgan. In the *Martyrology of Donegal* the first saint calendared is "Dabheog, of Loch Geirg in Ulster;" and of him it is stated: "He is the same as Mobheoc of Gleann-geirg, of the 24th July, son of the king of Britain, i.e. Bracan, son of Bracameoc; and Dina, daughter of the king of the Saxons, was his mother, and the mother of Mogoróc of Sruthair, and of Mochonog, and of many other saints, viz.—of Mo (chonog) pilgrim, of Cill-Mucraisse; Diraidh of Eadardrum, Dubhan of Rinn-Dubhain, pilgrim; Cairinne of Cill-Cairinne; Cairbre, pilgrim, ..." (41)

Father Colgan, who—as is well-known—was supplied with the hagiological materials which O'Clery had collected in Ireland during the twenties of the seventeenth century, exhibits the reputed children of Bracan and his Saxon wife, as enumerated by O'Clery; (42) and he adds: "Ita de his decem fratribus, eorumque sorore, et utroque parente scribit Aengusius Keledeus (Lib. 4. C. 76)." Six times in succession in his *Felire* O'Clery reassigns to Bracan and Dina the joint parenthood of saints on the same list, as he proceeds to calendar them individually, citing again and again as his authority a certain "ancient old, vellum book." (43) When treating of St. Bridget of Kildare he refers to this venerable compilation as "a very ancient old book of vellum, in which is found the Martyrology of Maelruain of Tamhlacht and the saints of the same name, and the names of many of the mothers of the saints." (44) These references leave no doubt that the source whence Colgan and O'Clery derived their knowledge of Dina and Bracan was the tract generally known as "*De Matribus Sanctorum Hiberniae*," and usually ascribed to the authorship of Oengus Ceile De.

Copies of this document are extant in the Great Book of Lecan (45), and in the Book of Ballymote (46); and there I shall leave them for the present, merely observing that the tract presents internal evidence which renders its ascription to Oengus Ceile De more than doubtful. (47) Whoever its author may have been, it is utterly unsupported in the matter here in question by any Welsh authority, ancient or modern. The Bracan, or Breacan, of Colgan and O'Clery is unknown to all British chroniclers and historians. Brychan of Garthmatryn was well known; but, according to the *Cognacio*, his father was not Braca or Bracameoc, but an Irish prince named Aulach Mac Gormac. (48) The "*Cambrian Biography*" adds the information that Aulach was "son of Cormack

(41) *Martyrology of Donegal*, (ed. by Todd & Reeves), p. 3.

(42) *Acta Sanctorum Hiberniae*, Vol. I., p. 312.

(43) *Martyrology of Donegal*, pp. 3, 47, 201, 343, 347.

(44) *Opus Citatum*, p. 35.

(45) MSS. Vol. in R. I. Academy (folio 43).

(46) pp. 212-14 of Facsimile.

(47) See Dr. Reeves's note (under Maelbrighde) at p. 392 of his edition of *Adamnan's Life of St. Columba*.

(48) Jones's "*History of Brecknock*," p. 343.

Mac Carbery, (49) one of the supreme kings of Ireland ;" apparently making a "Carbery" out of "Eurbre de Hibernia," who is named in the *Cognacio* as the father of "Gormuc." These names, though corrupted, indicate Irish extraction ; but, while telling all that can be ascertained respecting Brychan's lineage, the *Cognacio* and its expositors are not to be particularly relied on. (50).

Of Brychan's mother the details are more precise. She was Marcel (Marcella), daughter of Tewdwr (son of Teudfal), regulus of Garthmatryn. The few additional conclusions of any reasonable certainty that can be reached about Brychan are : that he succeeded his maternal grandfather in the Welsh chieftaincy ; that he was married at least three times, and begot many children—not all of whom, however, were born in wedlock ; that no Din or Dina was among his consorts ; that he ruled his principality for nearly half a century ; and that he died about the year 450 A.D. (51)

It will be observed that this year synchronises with the landing of Hengist and Horsa on the Kentish coast, an event which initiated the series of conquests that converted Britain into "Saxonland." But if other difficulties could be adjusted I should not be disposed to take too literally the description "King of Saxonland," applied by O'Clery to Dina's father. The difficulties, however, are irreconcilable. Dina, or Din, is completely ignored by the Welsh writers ; and the copious Welsh catalogues of Brychan's saintly family contain hardly a name that could be twisted, or flattened, sufficiently to make it fit a corresponding name in the list of Colgan and O'Clery. (52)

The Brychan riddle has been investigated, in modern times, by capable Welsh hagiographers ; and the solution at which they have generally arrived will, I think, recommend itself to all thoughtful inquirers. The multitudinous "family" is believed to have sprung not from a single Brychan, but from at least three individuals bearing that name ; while not less than three successive generations of children have demonstrably been incorporated into the catalogue. (52a) This is the judgment of the Rev. Rice Rees, M.A., who, in his "Essay on the Welsh Saints," devotes a critical examination to the structure of the composite family, and locates the religious habitats throughout Wales of a large number of its members (53). This was likewise the judgment of the

(49) *Cambrian Biography*, etc., by William Owen, F.A.S. (alias William Owen-Pugh) 1803.

(50) Thus David Powel, in his edition of the *Itinerarium Cambriae* (Annotations, Chap. II) says, "Hic Brechanus natus erat patre Haulapho Hibernorum rege." No Amhalghaidh (*Anglice* Aulach, *Latine* Haulaphus) is to be found among the high-kings of Ireland. Neither is a Cairbre, if we except Cairbre Cinneat, the Fírbolg usurper.

(51) Jones, *History of Brecknock* ; and Anscombe (in *Archiv für Celt Lexicographie*, Band I) : *loc. citata*.

(52) The only possible exception seems to be St. Cynog (whom Irish hagiographers identify with St. Canoc), but according to the Welsh genealogies his mother was Banhadlwedd, daughter of Banadell, King of Powys.

(52a) Mr. W. C. Borlase (*Age of the Saints*, p. 147) takes the extreme view that "The Children of Brychan" may be regarded in the same light as "The Children of Israel."

(53) See pp. 136-160.

Rev. W. J. Rees, M.A., author of "Lives of the Cambro-British Saints"; (54) and, of not less importance as bearing on the present inquiry, this was the revised judgment of Canon O'Hanlon himself. When commencing his *Magnum Opus* O'Hanlon, as I have shown, introduced Dabheog, Carinne, and their nine reputed brothers, as the children of Breacan and Dina. As the work proceeded his studies made him more intimately acquainted with the Welsh hagiological sources, with the result that when writing of St. Cynog and of St. Keyne—two of the recognised children of Brychan of Garthmatryn—he separates himself in effect from the story advertised by Colgan and O'Clery, and avoids all further attempt to settle a contingent of Brychan's children in Ireland. To anybody who carefully peruses O'Hanlon's October volume (55)—the last which he published—it will, I think, be evident that, if the author had been spared to revise his earlier work, he would have stripped the life of St. Dabheog of its Welsh embellishments, and eliminated many of the suggestions and conjectures with which it is charged.

But, even as it stands, that life is free from any hint, or surmise, as to the possible identity of Beoc and Vauk. Father Shearman on the other hand, without a shade of misgiving, brings St. Beoc to the County Wexford, and assigns him there a precise "local habitation and a name." He writes: "In this same locality his (Cairpre's) brother Boan, or as he is more frequently styled Mobioc or Dabioc, had a church situated at the extreme end of Cairnsore point, the nearest land on the south-eastern coast of Ireland to his native Cambria. In this place is a very ancient cemetery The graveyard and well, and townland containing them (56), all go by the name of St. Vake, or as it is on the index map of Wexford, St. Vogue's, which clearly associates this locality with the Cambro-Patrician, Bioc or Beoan" (57). Elevated in ecclesiastical rank, the pseudo-sons of Brychan appear in the *Loca Patriciana* as a band of immigrant evangelisers, denominated "Cambro-Patrician Saints"; and then churches are appropriated for them in close juxtaposition within the confines of ancient Laignin.

Thus the "Cairbre Ailithir" (Pilgrim) of O'Clery, corresponding to "S. Carpreus, fundator ecclesiae de Kill Chairpre in regione de Siol Farannain" of Colgan, (57a) becomes in the presentation of Father Shearman "Bishop Cairpre"—another son of Braccan—who "was also a Patrician missionary in Ireland." This is the Bishop Cairpre who, according to Miss Stokes, dwelt in the County Wexford in the beginning of the fifth century, with his brother Beoc, "now called Veoc" (58). Father Shearman indicates the abode of Beoc's brother thus: "There is in Wexford, near the confluence of the river Boro with the Slaney, an old church site called Kilcarberry which must be connected

(54) See p. 606.

(55) See particularly p. 97, where he announces that he follows advisedly in the footsteps of the Rev. Rice Rees.

(56) *Vide supra*: pp. 3 and 7.

(57) *Loca Patriciana*, pp. 167, 8.

(57a) *A.A., SS. Hib.*, Vol. I., p. 312.

(58) *Supra*, p. 4.

with this *Cambrian Saint*, whose natale was November 1st" (59). There is, no doubt, an old churchyard named Kilcarbery—or rather there was, for its traces have been almost obliterated—beside the Boro, a few miles below Enniscorthy; but as the royal catalogues and the hagiological calendars show Cairpre to have been, in early times, a name of frequent adoption in Irish families, it seems hard to be told that no escape is permissible from accepting a certain Cairpre, recommended only by a fictitious Cambrian extraction, as the founder, or patron, of a sanctuary in the fifth century near the junction of the Slaney and Boro.

The children of Brychan who are alleged to have sought religious careers in Ireland include one daughter, Cairinne of Cill-Cairinne; and a church is opportunely got ready for her in still closer proximity to the hermitage of her supposed brother St. Vauk, or Beoc. Writing of the return of St. Finnian—the famous Abbot of Clonard—to Ireland, after a novitiate in the greater monasteries of Wales, Shearman explains: "St. Caemhan was one of the saints whom he visited after landing at Kilcairne, now *Cairnsore in Wexford*, where it is supposed *Caemhan's sister Carinna had a retreat*. The grouping of these British ecclesiastics around Loch Garman and its neighbourhood is remarkable, as if they wished to spend the evening of their lives as near as might be to the Cambrian home of their youth;" and more to the same effect.

The Acts of St. Finnian undoubtedly record that, on reaching Ireland after his sojourn in Britain, the Saint visited Darinis and Magh Itha; and at length, "pervenit prospero cursu navigans in portum Kyle Cairni." (60) I invite special attention to this passage because, if I mistake not, the solution of other obscure questions besides that of the place of St. Finnian's disembarkation hinges on its correct understanding.

The mere name *Cairnsore* is sufficient to attest that a monumental heap of stones, marking the sepulchre of some prehistoric notability, once stood aloft on the promontory. The great pile has long disappeared, leaving not a sign, nor a memory, to indicate the spot where it rose. But it must have been a landmark of wide repute in ancient Ireland; for the branch of Eochaidh Finn-Fuathairt's descendants that possessed the surrounding territory came to be distinguished as *Fotharta an Chairn*, or the Fotharts of the Carn (61). The tribe-land, in large part, eventually appropriated the name, and to some extent still retains it as the *Parish of Carne*. It is this word Carn, I submit, and not the name of any St. Carinna, that enters, in its territorial application, into the phrase *Portus Kyle Cairni*. The genitive of *Carn* is *Cairn*, a word which Irish speakers pronounce as *Cair(e)n* (62). The accurate monk-

(59) *Loca Patriciana* p. 157.

(60) *Acta Sanctorum Hiberniae, ex Codice Salamanticense*, (edited for the Marquis of Bute), p. 195. Colgan (AA SS. p. 394) prints the compound "Kille-Cairni."

(61) The *Topographical Poems* of O'Dubhagáin and O'Haidhrín (ed. by O'Donovan) p. 92

(62) Compare "The parish of Carne or Caran" (Robert Fraser's *Statistical Survey of Co. Wexford*, p. 80) Carron, the name of a parish in North Clare, is the same word.

biographer of St. Finnian, I apprehend, wrote the word in the form *Cairen-i* for the two sufficient reasons that this form reflects phonetically the sound of the stem, and complies in its ending with the requirements of Latin orthography (62a).

The structure of *Caireni* did not escape the penetrative insight of our ecclesiastical historian, the Revd. John Lanigan, D.D. It was he who made the first, and only, approach to locating St. Finnian's landing-place, when he wrote: "*Kille-Caireni* signifies the *church* etc., of *Cairen*. I am sure it is the church town of the parish of *Cairn* (Co. Wexford) near *Carnsore Point*" (63) Lanigan had doubtless in mind the hamlet named Churchtown, a place of ecclesiastical importance to which I shall have to devote some attention at a later stage. I shall delay here only to remark that this "church town" is too far from the coast to serve as a port (64). The actual place is, I feel satisfied, the little cove of *Carnagh*, nearly a mile farther north. Just there, on the sheltered side of the peninsula, the land curves gracefully into a semicircular bay (64a); while a projecting wall of rock, looked down upon by a modern coastguard station, forms a natural pier which, from time immemorial, has afforded serviceable moorage to the fishing craft and coasting smack of South Wexford as they ply up and down.

Carnagh—or, as it is pronounced throughout Forth, *Carnack*—is not only the nearest port to *Carnsore*, but the only port of the whole *Carne* district. At one time it was called *Ballyhearne*, (65) or *Ballyharen*, i.e. *Baile-(C)hair(e)n*—the bally or vill, of *Carn*. But of the "*Kil-cairne*" of Father Shearman not a vestige, nor a tradition, will be found surviving in the *Carne* region or in any part of Wexford. Abundant evidence exists that the country around *Carnagh*, all but the bare granite tract fronting the promontory towards *Carnsore*, was once extensively wooded (66). This evidence, taken in conjunction with the complete absence of any trace or tidings of a church, in my opinion strongly suggests that the *Kylle* of *Kylle-Caireni* is the Irish genitive of *Coill*, a wood, and not of *Cell*, a church. (66a)

(62a) The Irish genitive was here formed by modifying the stem-vowel; and from it the Latin genitive was made by the inflectional ending *i*.

(63) *Ecclesiastical History of Ireland*, Vol. I., pp. 467, 8. The Rev. E. Hogan, S. J., concurs (*Onomasticon Goedclitum*, p. 180).

(64) Lanigan reached his identification by the help of Fraser's "Statistical Survey of Co. Wexford"; but he copied loosely. Fraser (*Op. Cit.*, p. 24) places the harbour "near *Carnsore-point*, and the church town of the parish of *Carn*."

(64a) Lewis (*Top. Dict.*, Vol. I., p. 265) calls this cove *Carne bay*.

(65) The place is marked *B. Hearna* in a 1680 map of Leinster, printed at Amsterdam by John Janssens. (This map has been shown me by Mr. Charles McNeill). In a 1728 Atlas (printed by John Bowles, Cheapside) I find the place marked simply *Carne*.

(66) Father Fitzhenry assures me that imbedded trunks and stumps of forest timber are frequently exposed in this region by the tillers of the soil. At low tides portion of the site of a submerged forest becomes visible in the sandy beach near *Carnagh*; and it is believed in the neighbourhood that this forest once extended to *Tuskar rock-islet*, now seven or eight miles out at sea.

(66a) *Portus Kylle Caireni* would thus signify the Port of *Coill Cairn*, or—in plain English—the Port of *Carn-Wood*.

Neither Lanigan nor Hogan was called upon to interpret the compound, *Portus Kyllle-Caireni*, in its full topographical compass; nor shall the question further concern me here. The point of immediate importance is that the presumption of an underlying hagiological reference being concealed in *Caireni* was not entertained—was rather rejected—by these expert investigators. Of St. Cairinne, the pretended sister of St. Beoc, the opinion conceived by Lanigan may be easily inferred: when animadverting on Colgan's notice of the children of Brachan and Dina (67) he does not deign to make the slightest reference to her. The names of several of those children, as transcribed by O'Clery from the "old vellum book," are characteristically Irish in form; nor would it be difficult to prove, from the pages of Colgan himself, that some among them—Dabheoc included—were of Irish birth. It would be just as reasonable to assign a foreign parentage to any obscure Colman, or Ernin, or Mochua, as to do so in the cases of Caemhan of Cill-Caomhain, Dubhan of Rinn Dubhain and Mogoroc of Sruthair. The pet names of these saints, symbolising the affection of their contemporaries, should in themselves be a sufficient proof of Irish nativity. To Beoc, or Dabheoc—who, Colgan tells us, was also called Beoan—this remark is just as transparently applicable. His typical Irish name, which was shared by quite a number of saints, represents an indigenous quality of his race, and stamps him as of undoubted native origin. Its meaning is unfolded by O'Clery, who brackets three Beoans together, and confers on them severally the cognomen *Vitalianus* (68).

It is not my business here to separate the various Beocs, or to relegate any individual Beoc to his own time and place; it is enough for me to say that there is not a Beoc among them who can be shown to have had the remotest connection with Carnsore. Father Shearman's identification of St. Vauk with St. Beoc, or Dabheoc, deserves no higher consideration than can be claimed by any other unreasoned surmise; while Canon O'Hanlon's association of St. Vouga with Carnsore, as patron of the little church, must likewise be relegated to the category of unsupported conjectures. Miss Stokes takes Shearman's Beoc in one hand, and O'Hanlon's Vouga in the other; and, fitting them together by means of an imaginary hinge of her own forging—that, namely, of the invented residence of Beoc at Carnsore while on his way from Armagh to Armorica—she evolves a St. Vauk too unreal and incongruous to be taken seriously even as a product of the creative fancy.

In studies of this kind the only prospect of success lies in a rigid application of the inductive method, the method to which we owe most of the discoveries that have been achieved in the physical and natural sciences. The mind can grope its way only by the help of hypotheses; but these must be rejected one by one the moment they fail to fulfil the tests imposed on them by relevant facts. Whether certainty can be reached in the ultimate conclusion will depend on the nature and amount of the evidence available; but the hypothesis that stands its ground after an impartial examination and a consistent process of re-

(67) *Eccles. Hist. of Ireland*, Vol. I., pp. 424, 5.

(68) *Martyrology of Donegal*, (ed. by Todd & Reeves), pp. 364, 5.

jection will, at all events, have won for itself a reasonable basis of probability, even though the data then at hand may be insufficient to advance it to the strictly proven stage. I need hardly add that, while a hypothesis is on trial, the inquirer's prime duty is to collect and sift the evidence, for and against, with conscientious care.

As *Vauk* is not an Irish, nor yet an English, name I begin by asking: To what speech does it belong? And by what race or people was it moulded? The historical geography of South Wexford having proved of service in elucidating the meaning of *Portus Kyllé Caireni* I am tempted to look to it for answers to these questions. We are accustomed to talk and write of an Anglo-Norman invasion; but if we had taken our history from the "Four Masters" the event would be known to us as the invasion of the Flemings (69). Long before Diarmaid Mac Murrough fled oversea to solicit the protection of Henry II. a colony of Flemings had settled in Pembrokeshire, at and around Haverford west, where they crushed out the older inhabitants and absorbed the remnant of a decaying Norse population. Masters of a considerable district, they prospered as farmers and weavers, and overmatched their neighbours not more in the arts of peace than in the use of the sword (70). Dwelling within the lordships of men who had sprung from companions of William the Conqueror, these Flemings got Normanised in their political ideas; but they retained their own customs and racial characteristics, and held steadfastly through all changes to their inherited tongue. Under some bold captains, they joined in goodly force the expeditionary bands that crossed from Wales to the aid of Mac Murrough; and in Ireland the brunt of the fighting not improbably fell on them. They were among the first to be rewarded in the distribution of conquered lands, receiving for their guerdon settlements in the *tuaths* of the *Fortharta* and the *Ui-Bairrchi*—two septs that, for many centuries, had flourished side by side in undisturbed possession of south-eastern *Ui-Cennsellaich*.

In no part of Ireland, not even in Ulster after the flight of O'Neill and O'Donnell, has a plantation ever been effected with more drastic thoroughness than was accomplished in this corner of County Wexford under the direction of Strongbow. Leaving their tribe-names behind in the territorial designations Forth and Bargy, (70a) the native clansmen disappeared, together with their chiefs, *Ua Lorcan* and *Ua Duibhgin*; and their lands, parcelled into private allotments, were transferred to the Flemings. The new occupiers spoke a Low-Dutch dialect, nearly akin to the language that had been introduced into Britain by the Saxon followers of *AElla* and *Cerdic* towards the close of the fifth

(69) *Anno* 1169: "The fleet of the Flemings came from England in the army of Mac Murchadha, i.e., Diarmaid, to contest the kingdom of Leinster for him;" and again, "They (i.e. Rory O'Connor and his allies) set nothing by the Flemings" (*Annals of the Four Masters*).

(70) For these Flemings see

(1) An article by Henry Owen, F.S.A. in *Archaeologia Cambrensis*, Vol. XII, 5th series (1895), p. 96.

(2) James Phillips's *History of Pembrokeshire*, Chap. II.

(3) G. Orpen's *Ireland under the Normans*, Vol. I, pp. 396-8.

(70a) *Irish Top. Poems* (ed. by O'Donovan) p. 92.

century; and, resisting external influences, their descendants in the isolated settlement adhered exclusively to the same quaint speech down to a time not yet distant by more than three or four generations (71). These are the people by whom the puzzling name-word *Vauk* has been transmitted to our age; and it was assuredly among this colony, and not in Armorica or Cambria, the transmitted form of the name was first fashioned.

The Fleming *patois* of Forth and Barge perished during the nineteenth century, through the operation of the same causes that have killed Irish as a spoken language in all but the remoter parts of the island (72). Luckily a glossary of the dialect was collected, before its extinction, by a native speaker, Mr. Jacob Poole of Growtown, near Taghmon (73); and the manuscript was edited and published in 1867 by a Dorset-hire clergyman, the Rev. William Barnes, B.D. From this vocabulary a fair idea may be formed of the relationships subsisting between the component sounds of English words and their equivalents in the speech of South Wexford (74). I give here two short tables compiled from the little volume of Mr Barnes.

I. Table showing the correspondence of aspirated labial sounds in English and in the Wexford dialect:

English	Dialect
Family	Vamilee
Fell	Vell
Fire	Vire
Forty	Vorty
Full	Vull

II. Table illustrating the divergent sounds of *a* as pronounced in the same languages:

English	Dialect
Acre	Aager
Bacon	Baukoon
Game	Gaaume
Lace	Laace
Take	Taake

(71) According to Thomas Cromwell's *Excursions through Ireland*, published in 1820, the Forth inhabitants—though at that time a bilingual people—still used "their vernacular Saxon, in their intercourse with each other"; Vol. III, p. 108.

(72) A general account of its structure and affinities is given in *Baronies of Forth and Barge* by J. A. Picton, F.S.A. (Liverpool, 1866). The following may also be consulted: Latham's *English Language*, Vol. II, p. 426; *Transactions of R. I. Academy*, 1788 (Memoir by Vallancey); A paper read before the British Association, 1857, by Dr. Russell of Maynooth.

(73) Poole died in 1827.

(74) In an Appendix to his *Stat. Survey of Wexford*, Fraser gives a shorter vocabulary.

Anybody who chooses to consult the Glossary may extend these tables for himself, and thus establish to his satisfaction the generalisations: (1) that an *f* in English represents a *v* in the old speech of South Wexford; and (2) that an *aa*, or *au* sound in South Wexford corresponded to an *a* sound in English. Remembering that the English *a* corresponds to the Irish *e*, and that *f* has a like pronunciation in Irish and English, we can readily arrive at the laws of interchange for these sounds as between the dialect of the Flemings and the speech of their Irish neighbours.

The Glossary gives us no examples of the change wrought in the aspirated gutturals *ch* and *gh* when transformed by the Fleming pronunciation. But the current speech of South Wexford supplies the necessary clue. The place which I have identified as the port of Coill-Cairn 74(a) (or of Carn-Wood) is now named Carnagh; but throughout Forth and Bargo it is known to everybody as Carnak. None of us who has heard a London Cockney, or a Scotch Lowlander, pronounce such place-names as Cloughjordan and Oughterard would be likely to fail in forecasting this result.

With these phonological facts to guide us let me now inquire, what name the saint who was called Vauk in the Fleming dialect would have borne among the native population of Ui-Cennsellaich? Surely a school boy of average intelligence would not hesitate to answer, *Fech*. Though I do not undertake to determine the approximate age of St. Vauk's church I may assume, I think, without risk of error that it must have been built and dedicated long before the Fleming occupation of Carne. This being conceded, the inferences follow that the church's patron, whose name was transmuted into Vauk by the colonists, had but the single name *Fech* in the centuries preceding the occupation; and that, in the centuries succeeding, while venerated as Vauk within the colony, he was still known as *Fech* to the undisplaced natives without. It would be a vain quest to search for this *Fech* in either Wales or Brittany, for the name distinctly implies that he belonged to Ireland.

It would be a mistake to overlook, at this stage, the influence of the sept as a moulding principle in the life of the Gael. The tie of blood-relationship it was that gave cohesion and stability to their political institutions (74b); and the same bond was to be discerned throughout the structure of their ecclesiastical organisation, with whose framework it was intimately interwoven (74c). Gaelic Ireland took pride in honouring its holy men; and no nation has more warmly cherished the memories of all to whom it owed the kindling and the diffusion of the light of

(74a) I strongly suspect that the place-names *Carcarne* of Pembroke's Annals, anno 1331 (see Gilbert's *Chartularies of St. Mary's Abbey*, Vol. II, p. 377), and, *Corheran* of the Norman-French poem on Strongbow's Invasion (Wright's Edition, p. 12; Orpen's Edition, p. 18) are but later, derived forms of this compound *Coill-Cairn*. Compare *Tirerrill* from *Tir-Oiholla* (O'Donovan's *Four Masters*, 1599), *Ballyconran* from *Balleconian* (Hore's *Hist. of Co. Wexford*, Vol. VI., p. 387), etc., etc.

(74b) Consult generally *Ancient Laws of Ireland*, Vol. IV; and Sullivan's *Introduction to O'Curry's Manners and Customs*.

(74c) This will be sufficiently exemplified in the "Chronicon Hyense" compiled by Dr. Reeves. See his edition of *Adamnan's Life of St. Columba*, p. 369 *et seq.*

the Gospel. But within an Irish sept the first place in the affections of the people was reserved for the saints of the tribeland, or of kinship with the tribal stock. This characteristic suggests to me a *prima facie* probability that St. Fech was allied by race to one of the early septs of southern Ui-Cennsellaich; for, in placing their little oratory under his patronage, the founders paid him an honour both signal and significant.

The Latin form of Fech is Feccus; and a saint of that name holds a high place in Irish ecclesiastical history, being honoured among the bishops who received ordination from St. Patrick (75). He is popularly known as St. Fiech of Sleibhte, pupil in bard-craft of Dubhthach Maccu Lugair—the arch-poet and ollamh who nominated him for the episcopal office (76). Royal blood flowed in his veins, for he was sprung from Daire Bairrech, second son of Cathair Mor—the High-King of Ireland who was slain and supplanted in the ardrighship by Conn Ced-Cathach in 177 A.D. (77). Of Daire Bairrech's descendants, the Ui-Bairrchi, a migrant branch appropriated at an early date a district at the southern end of Ui-Cennsellaich, which subsequently became known as Ui-Bairrche Tire, (77a) and sometimes as Ui-Bairrche by the sea (77b). There are reasons for believing that the tribelands of St. Fiech's kinsmen in Ui-Cennsellaich were much more extensive than the Wexford barony—Bargy—which preserves their name. But such was the episcopal eminence of this great saint in early Christian-Ireland, and so high stood his reputation for sanctity, that no surprise should be created by the discovery of a church, or churches, bearing his name in any part of his native province. The festival date of St. Fiech of Sleibhte is October 12th (78).

The land to the east of Ui-Bairrchi was one of the *tuaths* of the Fotharta, a people who traced their ancestry to Eochaidh Finn Fuathairt, brother of Conn Ced-Cathach. An ancient tale, preserved in the Book of Leinster (78a), and popularised by Keating in his own agreeable style (79), relates that this Eochaidh Finn, having saved Leinster from subjugation by the aggressive Munster hosts, was rewarded by the Leinster king, Cucorb, with seven fertile districts, which came to be known as the seven *Fotharta-Laighen*. One of these sword-land territories occupied the south-east corner of Ui-Cennsellaich; and, the Carne peninsula being within its bounds, it acquired the distinctive name of Fothart-an-Chairn (80). A Fothart chief, Ua Iorchain, ruled over the region where now stands the ruined church of St. Vauk when the

(75) *Book of Armagh* (Tirechan's Collections), p. 18, col. 2.

(76) *Tripartite Life* (ed. by Stokes), Vol. I, p. 52, 3.

(77) See Preface to Fiech's Hymn in *Irish Liber Hymnorum* (H. Bradshaw Society) Vol. I, p. 96.

(77a) For the different seats of the Ui-Bairrchi see Father Shearman's note at p. 330 of *Loca Patriciana*.

(77b) *AA. SS. Cod. Sal.*, p. 495.

(78) *Martyrology of Tallagh* (Ed. by Rev. M. Kelly, D.D.) p. XXXVI.

(78a) p. 35 of Facsimile Volume.

(79) Dinneen's Edition: Vol. II., p. 308.

(80) *Irish Top. Poems: Loc. Cit.*

whole sept was expropriated to make room for the Flemings (80a). While sundered by the separation of their several tuaths, the descendants of Eochaidh Finn ceased not to remain one and indivisible in the sentiments and traditions transmitted by their common heritage of blood. Saints of great eminence sprang from this race (81). St. Bridget of Kildare, for example, belonged to the Fotharta. So did the still earlier St. Declan of Ardmore, and the later St. Fintan of Clonenagh. From the same seed came, in an age yet later, a St. Fech who attained such repute that his name heads the Catalogue of the Third Order of Irish Saints ranking below the grade of bishops (82). Styled Fechinus Presbyter in that document he appears in the calendars as St. Fechin of Fobhar, and in them he is commemorated on the 20th January (83).

It is, to say the least, a noteworthy fact that the two races whom the Flemings supplanted in South Wexford produced each a St. Fech, and that both were men of exalted position in the early Irish Church. Before searching elsewhere it is worth while to inquire whether one or other of these might not have been the actual St. Vauk of Carne. To resolve the question it becomes necessary to examine all the *a posteriori* evidence that can still be gleaned from records or from local tradition; and, to shorten the process, I shall invoke first the test that appears to me to be the most crucial of all.

In an archaeological report to Lieutenant Thomas A. Larcom—afterwards Sir Thomas Larcom—John O'Donovan wrote from South Wexford about eighty years since: "In the townland of St. Vauk's there is another old graveyard in which stands a rude little chapel called after a St. Vauk or Vaak of whose history I know nothing, nor can I find any name like his in the Index to the Irish Calendar. There is near the church a holy well named after the same saint at which patterns were held annually on the 20th January (84)." As the annual pattern at the well was, of course, held on St. Vauk's feast-day, it follows that St. Vauk and St. Fechin were venerated on precisely the same date.

Perplexed by the unfamiliar name O'Donovan adds: "What saints are invoked on this day according to Colgan and the Bollandist? He (i.e. Vauk) may be of Anglo-Norman or Welsh introduction into the Barony." It was this suggestion, I have no doubt, that influenced Canon O'Hanlon when he made "the Anglo-Norman invaders who first settled in the south-east quarter" the probable bearers of the name of Vouga to Ireland, (85) there to be cherished as St. Vauk. The case for St. Vouga, incapable at the best of being advanced farther than this mere conjecture, is ruled out by a comparison of the festival dates.

(80a) The Norman-French poem already cited makes Ua Lorcain chieftain of O'Barthy (Ui-Bairrchi). See *Song of Dermot*, ed. by Orpen, p. 234. I have followed O'Huidhrin.

(81) See *Archivium Hibernicum*, Vol. V., pp. 74, 5.

(82) See Ussher's *Collected Works* (ed. by Elrington), Vol. VI., p. 479; or *AA. SS. Hib. (Cod. Salamant.)* p. 163.

(83) *Mart. of Tallagh* (ed. by Kelly) p. XIII.

(84) *Ordnance Survey Letters*, Co. Wexford: Vol. I., p. 297.

(85) *Supra*, p. 7.

The pattern day of St. Vauk's, as vouched for by O'Donovan, likewise eliminates St. Fiech (85a) from the problem; while at the same time it establishes for the claim of St. Fechin a firm and hopeful working foundation. To this particular St. Fech the hypotheses generated by the inquiry are now reduced.

In the Journal of the Kilkenny Archaeological Society for 1862 the late Mr. Herbert F. Hore published a document of much historical interest, entitled: "Briefe Description of the Barony of Forte, in the County of Wexford together with a relation of the Ancient and present Native Inhabitants thereof (86)." It was originally written, about the year 1683 or 1684, for Sir William Petty, the well-known director of the Down Survey (87); and from internal evidence Hore concludes, reasonably enough, that its author was a Roman Catholic priest who belonged to the family of Synnott—a name then, and now, well represented in the barony (88). This tract, having informed us that the natives "retain their first language (old Saxon English), and almost only understand the same," gives a catalogue of the "Churches and Chappells" of Forth, which had "precincts and walls yet extant visible" at the date of its composition; (89) and from them I take the three examples special to Carne "peece," or parish: viz:—

- (1) "In Carne peece, a church dedicated to St. Fintan, with a fair howse, the Mansion of the Treasurer of Fernes."
- (2) "A Chapel ded. to the most holy undivided Trinity, at Carne."
- (3) "A Chapel dedicated to St. Vake, in pilgrimage frequented by persons afflicted with toothache, where praying are immediately eased."

The most celebrated monastery of St. Fechin stood at Fore (Fobhar) in Westmeath, and the ruins of his early church are yet in good preservation (90). I visited the place recently, and found that a spring close by is still revered there as St. Fechin's well. Shaded by a triple-stemmed ash tree, it lies midway in a field below the Saint's church, from which it has been severed by an intervening county road; and it is, to say the least, remarkable that the particular species of healing virtue which the peasantry of South Wexford have for ages ascribed to St. Vauk's intercession on their behalf holds a foremost place among the pain-dispelling powers that the people of Westmeath attribute to the fount of St. Fechin. This fact has such an important bearing on the subject under consideration that it demands something more

(85a) Baring Gould suggests (*Lives of the Saints*, Vol. VI., p. 211) that St. Vouga may have been "S. Fiecc of Sletty," but he gives no reasons for the identification. He writes the name "S. Vougas, or Vie."

(86) Vol. IV (New Series): pp. 57-84.

(87) Like Sir Henry Piers's *Westmeath* (pub. in Vallancey's *Collectanea de Rebus Hibernicis*), and O'Flaherty's *H-Iar Connaught* (ed. by Hardiman for the Irish Archaeological Society), it was one of a set of memoirs apparently intended by Petty to be used as a letterpress accompaniment to his projected atlas.

(88) *Loc. Cit.*, p. 53.

(89) When citing this document again I shall, for brevity, refer to it as *The Petty Memoir*.

(90) Petrie's description of it in 1845 (*Ecclesiastical Architecture of Ireland*, pp. 174, 5) still applies.

than a hearsay proof ; and I shall cite two well-informed witnesses whose testimony has been made generally accessible in recently published books.

In his "Annals of Westmeath" Mr. James Woods gives an interesting description of Fore and its environs ; and among the particulars which he notes of the "Holy Well" I find : "Its waters are never used for ordinary purposes, but only for healing the sick, curing headache, *toothache* and other infirmities (91)."

In a popular Life of St. Fechin of Fore, written with judgment and with local knowledge, by the Rev. John B. Coyle, C.S.S.R., the following statement occurs : "One poor tradesman, we still remember, suffered so much from *toothache* that he could but with difficulty do his work. When the water came (from St. Fechin's well) he took a mouthful of it, and unflinchingly let it rest on the aching tooth. For a few seconds the pain was intense, but suddenly the pain ceased, and the tooth itself fell out on his hand (92)."

The few concrete imprints of St. Vauk's personality as yet uneffaced by the hand of time are thus seen to fit with exactness into the corresponding marks of St. Fechin. As the increasing pressure of probabilities suggests something more than a fortuitous concurrence in these repeated agreements, it may be well to turn for a little to the *a priori* side of the case, and to look more deeply into St. Fechin's life-story, as well as into the events and conditions of his obscure time.

The Acts of this Saint, believed to have been compiled by Augustin Magraidin, were first published by Colgan in 1645 (93). Numerous memoirs of him have been written in English, and they seldom fail to record his transcendent fame as a thaumaturgist, or the wide influence which he exercised among the princes and ecclesiastical dignitaries of his day. But the writers make no attempt to set the Acts in chronological order, by arranging them in a sequence consistent with contemporary history. For this purpose a second, or supplementary Life, composed by Colgan himself from three early Irish manuscripts, is indispensable (94) ; and of not less value are two Irish Lives of ancient date which have been published, with a translation, by Dr. Whitley Stokes in the *Revue Celtique*. (95). From these sources it would appear that Fechin came to Fobhar early in his religious career, and there founded his most famous monastery on ground given him by the lord of the soil, "Critán, son of Rethe, whose other name was Sellán."

After a time the missionary spirit led Fechin again to the West, where in due course he converted the inhabitants of Eas dara (Ballysodare), of Imaidh (Omey Island), and of other heathen districts. Seeking

(91) *Annals of Westmeath*, by James Woods : p. 276.

(92) *Saint Fechin of Fore* by Rev. John B. Coyle, C.S.S.R. (Gill & Son, 1915). I understand that Father Coyle was brought up within a few miles of Fore.

(93) *Acta Sanctorum Hiberniae*, pp. 130-3. The Bollandists (Vol. II., pp. 329-333) print the same Acts, from a revised text ; and Charles Plummer has published a still more critical edition of them (*Vitæ Sanctorum Hiberniae*, Vol. II., pp. 76-86).

(94) *Acta Sanctorum Hiberniae*, pp. 133-9.

(95) Vol. XII, pp. 318-353. These documents, not improbably, correspond to two of the three early manuscripts used by Colgan.

repose he spent a period of penitential retirement in Ard Oileán, off the bleak coast of Connemara (95a). But, though he propagated the Gospel in various quarters, it was with Fore St. Fechin's name got most intimately associated. To Fore he returned when age diminished his missionary energies; and there he died in 665, a victim of the *Buidhe Chonnill*, or Yellow Plague, (96), whose ravages then depopulated the country—sparing monastery and royal mansion just as little as clansman's shieling (97).

The import of a certain passage in Colgan's second, or supplemental, Life of Fechin has attracted little comment or notice; yet it is so closely germane to my subject that I shall transcribe it here *in extenso*:

"S. Fechinus et S. Fintanus arctum spiritualis necessitudinis et confraternitatis inierunt foedus; et post illud S. Fintanus ait: Pater, sancte volo, casu quo ipse prius moriar, meum tibi subiciatur monasterium administrandur et regendum. Mortuo autem postea S. Fintano S. Fechinus accessit ad ejus monasterium. Discipuli autem S. Fintani eum humanissime exceperunt, eique baculum, chrismale et vestes sui Abbatis contulerunt: sed eum ut superiorem agnoscere noluerunt. Humillimus Christi servus, qui subesse magis quam praeesse ambiebat, his contentus, gratiis actis ad suum rediit monasterium." (98).

The writers, few in number, who have adverted to this statement, usually apply it to St. Fintan Maeldubh, second Abbot of the great monastery of Clonenagh (99). In doing so they are certainly mistaken; but as others before them have confounded the two Fintans, Maeldubh and Munnu, they cannot be too seriously blamed. The Martyrologists themselves jumble these saints confusedly together. The Martyrology of Gorman correctly calendars Fintan Maeldubh at October 20th, and Fintan Munnu at October 21st; but, though knowing St. Munnu to be Fintan, son of Tulchán, the annotator unaccountably describes him as "bishop and abbot of Cluain Eidnig in Laigis." (100). The learned Michael O'Clery inserted this entry almost *literatim* in his *Felire na Naomh n-Erennach*, under the date October 21st—the festival day of St. Fintan Munnu; and he deepened the ambiguity by breaking Fintan Maeldubh up into two separate individuals, Maeldubh and Fionntain, at October 20th (101). The older and more reliable Calendar of Oengus suffers from no such confusion. That record gives us, definitely, Fintan Maeldubh at October 20th; and at October the 21st., "Fintan, true

(95a) Colgan; *Op. Cit.* p. 135. For the ruins on this island see Knox's *Notes on the Dioceses of Tuam*, etc., p. 159.

(96) "The falling asleep of Fechin of Fabhar" (*Annals of Ulster*, Vol. I., p. 121).

(97) Only a third of the population were believed to have survived this dreadful pestilence. (See *Vita Sancti Geraldii*, in Plummer, Vol. II, p. 113; and the Preface to the Hymn of St. Colman Mac Ua Cluasaig in the *Liber Hymnorum* of the Henry Bradshaw Society—Text Vol. I, p. 25; Translation, Vol. II, p. 13).

(98) Colgan's *Acta Sanctorum Hiberniae*, p. 139.

(99) Father Coyle, for example ("St. Fechin of Fore," p. 47) and Archdeacon O'Rourke (*History of Ballysadare and Kilvarnet*, p. 451).

(100) Vol. IX of the Henry Bradshaw Society's publications (ed. by W. Stokes), pp. 200, 1.

(101) *Martyrology of Donegal* (Todd & Reeves) pp. 279-281.

gold proven; Tulchán's son." (102). An annotation in the *Leabhar Breac* brings out still more clearly the identity of Fintan and Munnu, not alone in person but in name, thus: "Fintan, i.e. his name at first i. Mundu, Mo-Findu i.e. Fintan." (103).

Of St. Fintan Maeldubh little more is known than that he succeeded the greatest of all the Fintans as Abbot of Clonenagh, that he died about the year 626, and that he is venerated on October 20th—one day earlier than St. Fintan Munnu (104). I need not delay to refute the alleged succession of Fechin to the headship of Maeldubh's monastery; for no less an authority than Father John Colgan has pronounced—in a note to the passage cited: "Fuit hic S. Fintanus, filius Tulchain, qui et Munna dicitur." Lest this should not be explicit enough Colgan adds: "Qui tempore S. Fechini in Media Abbatem ecclesiae de Tech Munna agebat, et qui ante ipsum etiam decessit, puto an. 634 juxta nostros Annales. Ejus vitam habes ad 21 Octobris" (105). This verdict of Colgan, delivered without qualification or hesitancy, will, I feel assured, be endorsed by every competent judge who takes pains to examine the subject with discernment.

St. Fechin came to Fore, for the first time, either during or shortly before the reign of Domhnall, son of Aedh Mac Ainmire (105a), as high-king. That monarch reigned from 628 to 642 (106); and, when he invaded Meath, it was Fechin's mediation that effected peace between him and the Ui-Neill of the South, under whose protection the Saint then abode (107). Guaire Aidhne, son of Colman, ruled over Connaught when Fechin commenced the evangelisation of Omev (108), and King Guaire's reign extended from 650 to 663 (109). The joint ardrigh-ship of Diarmaid Ruadhnaidh and Blathmac saw Fechin again presiding over his monastery of Fore; and it was there he died in 665 (110). These dates supply a general confirmation of the sequence in which St. Fechin's Acts are presented in the Irish Lives and in Colgan's supplemental Life, thus strengthening the credibility of their contents. The record connecting St. Munnu and St. Fechin, therefore, cannot well be set aside on the suspicion of being mere legend or fiction.

It behoves me now to devote some attention to St. Fintan Munnu. Readers of Adamnan's Life of St. Columba will hardly have forgotten the circumstances in which, having been refused admission to Hy by

(102) *The Calender of Oengus*, ed by Stokes; pp. cl. cli (*Transactions of R.I. Academy*: Irish MSS. Series, Vol. I).

(103) *Opus Citatum*, p. clix. Original in *Leabhar Breac* (Facsimile) p. 98.

(104) Colgan's *A.A. SS.*; p. 355. Lanigan's *Eccles. History*, pp. 229, 23. No "Acta" of this Saint are known to be extant.

(105) *A.A. SS. Hiberniae*, p. 142, note 34.

(105a) This Aedh it was who held the convention of Drum Ceatt (which St. Columbkille attended), and who was slain at Dunbolg in 599, fighting against Brannubh and the Leinstermen.

(106) O'Flaherty's *Ogygia*, p. 431.

(107) Colgan's *A.A. SS.*, p. 137.

(108) Plummer's *Vitae Sanct. Hib.*, Vol. II., p. 80.

(109) He died in 663 (*Annals of Ulster*), having reigned 13 years (*Tribes and Customs of Hy-Fiachrach*, pp. 312-15.).

(110) *Vide supra*, p. 23. The two High-Kings were carried off by the same pestilence. See *Annals of Ulster*, sub. anno.

the Abbot Baithen, he sailed back to Ireland, in order to proceed on his appointed mission to the people of Leinster (1111). Having made some prolonged halts on the way he eventually reached Ui-Cennsellaich, and commenced his spiritual crusade among the southern Ui-Bairrichi (1112). It is a remarkable circumstance that, on his arrival in that remote region, St. Fintan found a "cell," or small monastery, there under the direction of a disciple of St. Comgall, and seemingly in affiliation with St. Comgall's great establishment of Bangor. To accommodate Fintan the inmates vacated the place—Ard Cremha by name; and, entering into occupation, he ministered successfully for twelve years to the religious needs of the district.

The Bangor monks then resumed possession of Ard Cremha; and Fintan withdrew to the adjoining country of the Fotharta. The Fothart king, Dimma Camchoss, gave him land for a monastery at Achad Liacc Echdromma, (112a) and became thenceforth his steadfast friend and benefactor. On the ground presented by Dimma the Saint founded his well-known establishment of Tech Munnu—whose site may still be observed at Taghmon (113)—and, there dwelling, he gave the rest of his life to the religious care of Dimma's subjects. Having propagated the Gospel in all quarters of Forth St. Fintan died on the 21st October 635 (114).

In his own generation, and in the ages that followed, St. Fintan was recognised distinctively as the apostle of the Fotharta. There is no difficulty in believing that, as his end drew near, he became anxious about the future of his monastery, and the continuation of his work. The extension and organisation of christian worship among the southern descendants of Eochaidh Finn needing a director of proved enthusiasm and capacity, it was but natural that the thoughts of Fintan should turn to St. Fechin. Our knowledge of the internal constitution of early Irish monasteries would suggest that the *familia*, or *muinntir*, of Tech Munnu had been largely recruited from the leading families of the Fotharta; and to monks who were the sons of chiefs and nobles an abbot united by lineage with their own royal stock would come supported by a very special recommendation. Intrinsically, therefore, the testimony that St. Fintan named the rising Abbot of Fore as his successor in Tech Munnu is well entitled to credence.

Colgan's statement, being admitted in evidence, will sufficiently prove the actual presence of St. Fechin in Fothart, and his intervention in its ecclesiastical affairs for a brief interval. When he visited Tech Munnu, probably in 636 or soon after, the community testified their recognition of his position by delivering to him the staff, chrisma

(111) Reeves's Edition of Adamnan's *Life of St. Columba*, pp. 18-22.

(112) For the particulars of St. Fintan's career here introduced see *Vita Sancti Munni* in Plummer, Vol. II., pp. 226-239; and the two sets of *Acta S. Fintani*, alias *Munni*, in *A.A. SS. Hib. ex Cod. Salamant.* pp. 393-414 and pp. 489-504.

(112a) This shows that the Fotharta territory was more extensive than the present barony of Forth.

(113) *History of the Town and County of Wexford* by Philip H. Hore, Vol. V., p. 415. No ruins of the monastery survive (*Ibidem*, p. 411).

(114) "The repose of Fintan, son of Tulchàn" (*Annals of Ulster*, ed. by Hennessy pp. 101-3).

and vestments of their deceased superior. Though he was thus confirmed in the abbatial authority it is not likely that Fechin contemplated the abandonment of his own central abbey of Fore. Possibly he endeavoured to bring the two institutions under one rule by delegating the government of Tech Munnu to a local prior (115). But, whatever arrangement he may have adopted, the subjects of St. Fintan did not long acquiesce in St. Fechin's administration. He yielded to their desire to live under an abbot of their own choosing, perhaps the more readily because, being ardently devoted to the extirpation of paganism from its lingering retreats in the country, he felt summoned by his vocation to attack its last strongholds elsewhere.

But nobody will suppose that a man of Fechin's restless activities allowed his time among the Forthata to pass unprofitably. Inheriting the duty of developing and consolidating the pioneer work of his friend, St. Fintan, he surely neglected not to sow the seeds of christianity in such outlying parts of the district as had not yet been reclaimed. The Carne peninsula is the remotest corner of Forth; and, most remarkably, Carne was the seat of those two christian monuments, registered in the Petty Memoir (116), that for half a score of centuries symbolised in South Wexford the evangelising exertions, and the missionary fellowship, of St. Fintan and St. Fechin. That document locates three ancient edifices, and three only, in the "peece," or parish, of Carne. One of these was a church, and the other two were chapels. The church, we are told, was dedicated to St. Fintan; and one of the chapels to St. "Vake."

It may be objected that, while I have shown the word Vauk to be a Saxon variant of Fech, I am assuming too much in making it an *alias* for Fechin. Though I hardly think that this objection would be urged by anybody acquainted with the linguistic usages of Forth, still I should not feel justified in treating it as undeserving of notice. An objector who is disposed to take for granted that Fechin's name should have survived in a dissyllabic form would do well to study the shapes given by the Fleming colonists to other inherited names, of which Fintan will serve as an illustrative example. Our hagiographers usually recall this saint by the twin names Fintan and Munnu. Colgan, taking Munnu to be a surname, combined the names into one, which he uncritically latinised *Fintanus Mundus* (117). Though evidently suspicious of this combination, Lanigan failed to detect its latent error; and puzzled by *Mundus* he could only remark, in interpretation of Colgan, "meaning, I suppose, that it (viz.: *Munnu*) signified clean." (118). The etymology of Munnu, which is sometimes written Munna and,

(115) That the delegation of authority to priors formed part of the governmental system in monastic Ireland may be inferred from Jonas's *Vita Columbani* (printed in Messingham's *Florilegium*, in Fleming's *Collectanea Sacra*, and—from a text thoroughly revised by Bruno Krusch—in *Monumenta Germaniae Historica*, Tomus IV).

(116) *Supra*, p. 21.

(117) "Hic . . . Abbot (qui, usitatori nomine, vel verius cognomento, Munnu, Munnus, seu Mundus vocatur) etc., etc." *Trias Thaumaturga*, p. 373, Note 20.

(118) *Ecclesiastical History*, Vol. II, p. 406.

in the older texts, Mundu, is sufficiently explained in the note already cited from the *Leabhar Breac*. (119). It is an attenuated form of Mo-(F)hindu, which is synonymous with Mo-Fintan, i.e. my little Find or Finn. In the official ecclesiology of Forth the Saint was enshrined as Fintan, for prior to the eighteenth century the parish church of Carne bore that titular name (120). But there can be no doubt that, among the Fotharta, he was remembered by the pet-name Munnu, and that this was the name which the Flemings, on their arrival, found in general use. The popular name, Munnu, they shortened into *Mun* or *Mon*. Achad Liacc Echdromma, the seat of the Saint's famous monastery, Tech-Munnu, has for many centuries been called *Tagh-Mon*. Desertum-Munnu, the penitential retreat to which Fintan withdrew periodically, at special seasons of mortification and prayer, became *Ishart-Mon*. At the south side of the parish so named *St. Mon's* well is still to be seen, not far from the head of Tacumshane bay. The author of the Petty Memoir recorded, circa 1680, among the derelict churches of Forth: "A Chapel ded. to *St. Munn*, latelie become ruinous;" and again, "In Tacumshan peece, a Church dedicated to *St. Munn*, ruined." (121).

St. Fechin, in like manner, as we learn from Oengus the Culdee, had his pet-name, Moecca. The annotator of the *Leabhar Breac* copy of the Felire explains, "Moecca i.e. Fechine of Fabar;" but he does not unfold the etymological relationship of the names, viz.: Moecca = Mo(F)hechin, or my little Fiach. The same annotator relates that Fechin, when a child, was thus addressed by his mother: "'That's my little wee raven' quoth she, *inde* Fechin ('corvulus') dictus est" (122). Though the 'pretty story does not so suggest, Fechin most likely owed his name to the jet-black colour of his hair. For some reason the name Moecca passed out of use; and, as in Fore, the Saint was evidently known to the Fotharta only as Fechin. The Flemings, who demonstrably contracted *Munnu* into *Mon*, naturally subjected *Fechin* to the same operation, and made the name *Vauk*. The parallelism that subsists between the two sets of names in their varying forms is so singularly close that it deserves to be exhibited in a tabular view:

Ordinary Name	Pet Name	Dialectical Name in Forth
Fintan	Munnu, or Munna... (Mo Findu)	Mun or Mon
Fechin	Moecca (Mo Fechin)	Vauk

(119) *Supra*, p. 24. (120) See extract from Petty Memoir, *supra* p. 21.

(121) *Journal of the Kilk. Arch. Soc.*, Vol. VII, p. 18. In the locality the name of this old church (Tech-Mun) is pronounced *Shak-Mun*. I am strongly disposed to think that *Carn-Sore* has been evolved from *Carn-teamhair* by a similar process, the substitution of a dental spirant for the original dental sound. *Carnsore* would thus mean "the carn of the fine prospect." (See O'Reilly's Dictionary).

(122) *The Calendar of Oengus* (ed. by Stokes) p. XXXVII. Original in *L. Breac*, p. 80 (Facsimile)

In shortening these names into monosyllables the Fleming colonists were unconsciously obeying a phonological principle universal in its range of application. The law of inertia plays just as extensive a part in the economies practised by our vocal organs as in its regulative action on the cosmic forces; and, whenever a people appropriate an alien language, its effects can always be seen in the elaborate crushing and pruning operations that are brought to bear on the strange vocabulary. That barbarian amalgam of races which, in the fifth and sixth centuries, took over the many-syllabled speech of the Gallo-Romans, and initiated the long processes of contraction and attrition that eventually evolved from it the polished tongue of modern France, rejected at the outset whole classes of terminations in which cultured Latin speakers had revelled. A French dictionary, opened anywhere, will supply within the limits of a page or two illustrations in abundance of this fact. The *Leabhar Breac* latinises Fechin as *corvulus* (123). The French have preserved *corvus*—or rather its accusative case, *corvum*—in their word *corveau*. But they have no correspondent term for *corvulus*. It is not certain—it is not even probable—that this unclassical form was ever current in the speech of Roman Gaul. But had the case been different the result would have been the same. From *homo* the Romans made four separate words—*homullus*, *homullulus*, *homunculus* and *homuncio*—all signifying a mannikin, or dwarf. The Teuton modellers of early French ignored them all; and their descendants have transmitted to us but the single word *homme*, fashioned out of *hominem*. While, in the evolutionary process, suffixed syllables disappear wholesale, the consonantal vertebrae of root-forms get squeezed together until two or more of their joints coalesce (123a). *Kells* is but a compress of *Cenannus*, or *Cenandas*, made by the English of the Pale. St. Columbán, "The Little Dove" of Bangor, is remembered in Burgundy as the intrepid St. Colomb. In Lure, his companion Dichuill, or Deicola, is venerated as St. Desle, or Dêl. The Irish language did not yield to the Latin in its predilection for diminutive terminations. The analogies supplied by French and other concrete exemplars indicate what the fate of such endings would have been in a dialect manufactured from an Irish woof into patterns shaped by teutonising agencies. By no language was the Irish surpassed in its wealth of etymological resources for enabling the feelings to obtain expression through the medium of speech; and the Irish people were not niggardly of these treasures when coining names of endearment for their saints. The Teuton conquerors of Gaul were averse to encumbering their vocabulary by the retention of lengthening devices; and, if surviving glossaries be an index, not less so were the Teuton occupiers of Carne. Endings whose sole function it was to express fondness or esteem appealed but little to the mental life of these races, and lay outside the range of their practical

(123) Similarly Colgan: "Fiech enim idem est quod corvus; et Fechin seu rectius Fiechin quod corvulus" *A.A. SS.* p. 140, Col. 1, Note 2. O'Donovan, when quoting this passage, properly inserts after Fiechin "(sed rectissime Fiechin, J. O'D)." *Ord. Survey Letters*, Co. Galway, Vol. III, p. 75.

(123a) e.g., Bourges (Bituriges), Chorges (Caturiges, Irish *Cathraighe*), Bâle (Basilea, from *Basilica*), Châlons (Catalauni), Metz (Mediomatrici), etc., etc.

needs. Finding the little church near Carnsore called after St. Fechin, the old Flemings who took possession of Forth in the twelfth century, we may be sure, soon divested the Saint's name of its final syllable. The etonym, Féch, they transmuted into Vauk, for the sufficient reason that they could not have pronounced it otherwise without violence to the normal action of their own phonetic usage.

The chorographical tract published by Hore demonstrates that St. Fintan's ancient church was located in Carne parish, and that beside it stood, in the seventeenth century, "a fair howse, the Mansion of the Treasurer of Fernes" (124). The *Liber Regalis Visitationis* (1615) schedules one, and only one, church for Carne parish, thus: "Carne residens. Rectoria corpus est Thesauriatus. Idem est Vicarius Apollo Waller"; (125). From these records it follows axiomatically—"St. Fintan's church and the Carne church being each identical with the Treasurer's church—that the parish church was then dedicated to St. Fintan.

The parish (episcopal) church of Carne stands at the hamlet of Churchtown (126); and the fact that a coast-projection about a quarter of a mile to the east is still called Crossfintan Point strongly supports the presumption that the position of St. Fintan's early church was near at hand (126a). In Lewis's Topographical Dictionary (1837) the living is defined as "a rectory and vicarage in the diocese of Ferns"—terms agreeing literally with the entry in *Liber Visitationis*. The same work describes the church as "a plain edifice of great antiquity." Its age might, perhaps, take it back to a remote period of the Fleming occupation; but, in architecture, the building seems distinctly post-Norman. Being, moreover, of miniature size, and dedicated to the Holy Trinity, the little parochial edifice at Churchtown must be assumed to be identical with the first of the two chapels mentioned in the Petty Memoir. This companion chapel of St. Vauk's in the Carne "peece," having no doubt been renovated, and apparently somewhat enlarged, in the following (17th) century, would seem to have been substituted at some undetermined date for St. Fintan's older church, as the episcopal house of worship in the peninsula. The abandoned church is not now traceable; nor does any memory remain as to whether its disappearance resulted from actual demolition, or from submergence by the encroaching sea.

St. Vauk's chapel is a mile to the south, in the direction of Carnsore; and presuming, as I may not unfairly do, that the original foundations were the work of the two saints with whose respective names they got permanently associated, the question arises—Why should St. Fechin have chosen this particular spot, in such close proximity to the place where St. Fintan had left a church, as the site of the solitary religious memorial that, so far as has ever been discerned, survived to record

(124) *Supra*, p. 21.

(125) R. I. Academy MS. copy of *Lib. Reg. Visitationis*, p. 61

(126) This is obviously the place referred to by Fraser when he wrote, loosely, "the Church town of the parish of Carn"—using a phrase that misled Lanigan in his location of "Portus Kille Caireni," *Vide supra*, p. 14

(126a) Further corroboration is afforded by the position of Findale (i.e., the *ail* of Find, or Fintan), a submerged rock over which floats a buoy, about a mile out in the sea.

his missionary presence in Forth? I shall suggest an answer to the question; but as the historical light now grows disconcertingly dim and unsure, I can claim for it at most but a speculative value. In working out a solution I have a right to the aid of rational inference from attested data, and to the legitimate use of analogy; but I am entitled to no more.

Unvisited and unnoted though Carnsore long has been, its celebrity at one time extended across Europe and, in the second century, reached Ptolemy of Alexandria, who, in his geographical memoranda, noted the place as *HIERON AKRON*, or the Holy Cape (127). Our older antiquaries only render the Greek terms literally when they translate the name, *Sacrum Promontorium* (128); nor was Walter Harris unreasonable in his interpretation that "it (the headland) seems to have been a place of Druidical worship" (129). If the plain meaning of language is not to be disregarded the Carne peninsula in pre-Christian times was surely a religious station of far-reaching fame.

The Leinster of those days, as revealed to us by Ptolemy, deserves to be carefully studied. In its ethnological composition it was an aggregate of distinct tribes; and the colonies along its seaboard must be presumed, from their appellations, to have come there as offshoots from British and continental stocks, at dates probably not more than a century or two anterior. The land subsequently peopled by the Fotharta and the Ui-Bairrchi then belonged to the Brigantes—a widely diffused race that, in its westward march, had left a settlement beside the shore of Lake Bregenz. North of them were the Manapii, doubtless a branch of the Belgic tribe that, in its woods and marshes between the Scheldt and the Meuse, had long and stubbornly resisted the mighty Caesar (130). The *Faitche* of Loch Garman, corresponding topographically to the suburb of Wexford called *the Faythe*, may well have been the site of the Manapian citadel in Ireland (131). Still farther north dwelt a people whose parent stock flourished in the first century between the Elbe and the Ems. They were the Cauci, of whom Tacitus writes in such glowing terms—distinguishing them as the finest breed of all the Germans (132)—that one may be sure, if Teutons they were, their strain had been enriched by generous infusions of non-Teuton blood.

There does not lack an ample historical explanation of those alien constituents that contributed so largely to the maritime population of

(127) Maps constructed from Ptolemy's data are printed—(1) at p. 380 of *Archæologia*, Vol. XLVIII. (prepared by Mr Henry Bradley), and (2) at p. 115 of the *Journal of the R.S.A.I.* for 1894 (prepared by Mr. Goddard Orpen). A copy of (1) is reproduced at p. 594 of Colonel Wood-Martin's *Pagan Ireland*. An older "Ptolemy's Map" is printed in Dr. C. O'Connor's *Rerum Scriptores Hibernicarum*, Vol. I, p. LVIII; and the geographical data (after P. Bertius, 1618) are given in the same work at pp. XXXVII-XLIV. A map based on the "Latin Ptolemy," 1478, is given at the end of Elton's "Origins of English History," (Plate VI.)

(128) Ussher's Works (ed. by Elrington), Vol. VI, p. 522; and O'Connor's *Rer. Script. Hibernic.* Vol. I, p. LIII.

(129) The Works of Sir James Ware, ed. by Harris; vol. II, p. 40.

(130) *De Bello Gallico*, Book IV.

(131) The suggestion that the Manapian capital was at Wexford seems to have originated with Camden (*Britannia*, Vol. II. p. 323). The continental *Castellum* is now Cassel on the Meuse.

(132) "Populus inter Germanos nobilissimus" (Tacitus, *Germania*, Cap. XXXV)

Leinster in the days of Ptolemy. The Roman eagles had, long before, been advanced to the North Sea, and had thence been carried triumphantly by Agricola throughout the greater part of Britain. Organisation on the Roman model followed; and Roman civilisation was seen everywhere to be the ruthless destroyer of tribal institutions. Local customs, local worship, local varieties of speech, were crushed to extinction under its onward march (133). For the tribe that would preserve its hereditary modes of life nothing remained but flight from this terrible foe. Religious communities, above all, if the sacred deposit they held in trust were not to perish, must seek an asylum in other lands; and where were they to find a securer refuge than the western island whose shores had not yet been desecrated by the Roman legions?

There was not in all Ireland a retreat better suited for a druidical settlement in those distant times than the environs of the Holy Cape. Cut off from encroachment behind by a wide belt of forest, the peninsula was protected at one side by a broad lagoon, and at the other by the sea. Its surface opened at the outer end into a bare, clear space, resembling the nail of a human finger. The tradition of a road leading down along the shore from beyond Crossfintan and Carnagh is still firmly retained in the locality. As we stood under the rath of St. Vauk's, with our faces towards the sea, my aged guide (134) pointed out its direction, and spoke of it as "the mass-road." It is likely enough that, in the penal days, mass may have been celebrated occasionally in or near the old oratory. But the safety of the congregation being of greater moment than their convenience, they surely would not have exposed the place where they clandestinely assembled by the construction of a road. The track by the shore was, more likely, an ancient causeway leading up from the weird enclosure to the farther side of the wood. Having traversed the open tract, and got clear of its granite encasement, it followed no doubt the line of sandy beach, then overshadowed with trees (134a). Away to the north, about two miles beyond the bay of Carnagh, the road reached the massive fort of Ballytrent—one of the largest, most imposing, and at the same time best preserved, of all the structures of its kind to be seen anywhere in Ireland.

This cyclopean fortress is, I believe, almost unknown to our archaeologists; nor can I do more here than introduce it to their notice (135). The Chorographical Tract on Forth testifies to its unapproached pre-eminence among the "high Rampires" of the barony, thus: "Rathes,

(133) See *Histoire de la Gaule*, par Camille Julian, and *Histoire des Gaulois*, par Amédée Thierry.

(134) Mr. Patrick Murphy, an intelligent octogenarian, who has resided all his life beside St. Vauk's rath. It was he that showed Miss Stokes around when she visited the place in 1892. Tenant of the farm on which the little church stands, Mr. Murphy was able to give me much interesting information about the locality.

(134a) I have seen a bit of roadway, paved to all appearance on the Roman model, near Crossfintan point; and a well-informed resident assured me that two similar patches are visible elsewhere, at intervals along the shore. The genuineness of this "road" well deserves to be investigated. The evidence thus far in my possession, though promising, would not carry the case to be made for it beyond a *primâ facie* stage.

(135) For a general description of its features see "Ireland: its Scenery, Character, etc.," by Mr. and Mrs. S. C. Hall, Vol. II, p. 166.

amongst which the most remarkable, ample and terrible was the Rath of Ballitrent on the sea-Banke raised and strengthened with two Rampires, each 40 foot thick and neere 60 feet distant, circularlie the diameter of the inmost being towards one hundred geometrical paces." (136). The diameters of the inner and outer ring-walls measure, respectively, 72 yards and 130 yards; while the width of the space between varies from 10 yards at the base to 20 yards from crest to crest of the concentric walls. The height and thickness of the ramparts are in proportion, and the total girth of the enclosure is 437 yards (137).

When viewing this massive structure I asked myself, what purpose could the builders have had in view when erecting it where it stands? Did the fabled Eochaidh Finn design Ballytrent? Or the more legendary Labhraidh Loingseach, when he landed somewhere near to lead his battalion of Gallic spearmen to the assault of Dinnrigh? (138). Or the still more mythical Slainghe of Firbolgic fame, whose name is likewise linked with Dinnrigh on the Bearbha? (139). Questions of the kind will accrue to everybody who surveys Ballytrent, taking with him even a smattering of bardic lore; but from the object and its surroundings such questions will receive little encouragement. The site of Ballytrent, close to the sea-margin, would not have been chosen for their stronghold by a line of territorial dynasts ruling, in secure possession, over a conquered or inherited kingdom. Its size forbids the notion that it might have been the residence of petty toparchs or kinglings, like the chieftains of Forth and of Ui-Cennsellaich. The very silence of all records, both tribal and hagiological, about the place is in itself significant. Are we to infer from the oblivion enshrouding its past that a malediction was pronounced on it by some great ecclesiastic—perhaps Fintan himself, or even Fechin—and that thenceforth men eschewed the unholy spot as sedulously as if its soil were plague-stricken?

Royal in its proportions, and at one time assuredly a seat of magnificence and pride, Ballytrent, I opine, had for lords men who looked mainly to the sea, and to lands beyond the sea. Carne was famed for religious observances in the days of Ptolmey. Does this not imply that the region had then some enclosure or enclosures reserved for ceremonial uses? I may find it difficult to believe that the rath of St. Vauk's, or the ramparts of Ballytrent, date back to that remote time; but if my difficulty does not rest on some tangible supports it should not be privileged to close up the question. The religious functions that suggested the name *HIERON AKRON* were surely not performed on those wind-swept ledges of granite which slope upwards from the surf of Carnsoie. If the Carne temples (140) of Ptolemy's era have not

(136) *Jour. of the Kilh. Arch. Soc.*, Vol. IV (New Series), p. 63. The dimensions given in Hall's *Ireland* (*loc. cit.*) are slightly different.

(137) Father Fitzhenry has kindly supplied me with these (the correct) measurements, which were taken under his direction.

(138) See O'Mahony's Edition of *Forus Feasa ar Eirenn*, p. 253.

(139) "Dind-Rig os Bearba," (*Leabhar na G-ceart*, ed. by O'Donovan: p. 4).

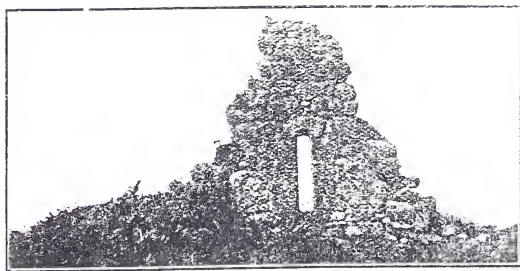
(140) I use the word "temple," of course, in its primitive signification, viz.—a space cut off (= *TEMENOS*, from *TEMNERIN*) or set apart for rites of some kind (See Smith's *Dict. of Classical Antiquities*.)



RUINS OF ST. VAUK'S, OVERLOOKING CARNSORE POINT



7 GABLE END AND WINDOW OF ST. VAUK'S
INTERIOR VIEW.



GABLE END AND WINDOW OF ST. VAUK'S.—EXTERIOR VIEW

been utterly effaced the suspicion cannot be resisted that remnants of them yet endure at St. Vauk's and Ballytrent (141).

Still stronger is the likelihood that, shielded by the Brigantes, a sacred community, or *collegium*, officiated on the promontory when Gaul and Britain were a subject-province of Rome (142). If descendants of a refugee fraternity, eager to maintain communication with their foreign correlatives, they were fortunate in possessing Ballytrent; for no habitation could have been better suited to their needs (142a). Equally advantageous was the place for those youths whom the distressed Gauls and Britons might send thither for instruction in druidical learning and ritual (143). Tribal settlements were of unstable duration in those times; and it is quite possible that both Brigantes and Manapii had to cede South Wexford to some forceful warrior whom the bards have made famous as Eochaidh Finn Fuathairt. But in the shock of such conflicts and movements the religious *consortium* (144) of Carne would, doubtless, have been left unmolested, whether it was an immigrant plantation, or a native growth. Venerated universally, the druids of Celtic Europe had little to fear from contending chiefs; and victor as well as vanquished would have respected as inviolable a seminary, or seat, of druidical discipline and indoctrination (145).

Of Irish druidism as a religious system the early christian writers have taken care that we should know nothing. Of Celtic druidism everywhere, its nature and its content, we should now be in total ignorance, if Caesar and the classical historians had not written. Until some pre-christian evidence is discovered by whose light the actual druids of pagan Ireland may be unfolded no argument worth considering can ever be constructed to prove that they differed essentially from their

(141) I need hardly note that raths did not originate for purely residential purposes. Their earliest uses were, perhaps, chiefly religious and sepulchral. See *La Religion des Gaulois* par A. Bertrand; and Mr. Westropp's Paper in *Proc. R. I. Academy*, Vol. XXXIV, sec. C., No. 8: p. 170 *et seq*.

(142) For these *Collegia* see *Nos Origines*, par Alex. Bertrand: Vol. III, Leçons XIX and XX.

(142a) The circumjacent wood provided—as in Mona—concealment for the secret offices. Compare Tacitus, *Annales*, Lib. XIV, Cap. 30.

(143) Professor Rhys thought that Caesar was badly informed when he specified Britain as the resort of the Gauls for druidical study. "In other terms, he (Caesar) should, when speaking of the seat of druidical learning, not have named Britain alone, but Erin likewise, or rather, perhaps, Erin first and foremost." (*Proceedings of British Academy*, Vol. I, p. 55). Caesar's statement does not exclude Erin: he says that the advanced students, going abroad for a higher course of druidism, went mainly (*plerumque*) to Britain. *De Bell Gall.* Lib. VI, Cap. 13.

(144) Relying on our extant literature M. D'Arbois de Jubainville rejects Bertrand's theory of *consortia*, so far as it relates to Ireland; though he admits the possible existence here of druidical corporations (*La Civilisation des Celtes*, pp. 105, 6). While in sympathy with his attitude towards some of Bertrand's inductions, I think his argument on the main question ignores an important principle which he has aptly enunciated—"Que l'esprit humain a partout les mêmes lois" (*ibidem*, p. 104).

(145) "Ces temples et ces territoires étaient choses sacrées dans l'antiquité, respectées de tous, même des conquérants" (*Nos Origines*, par Alexandre Bertrand, Vol. III, Leçon XX).

brethren of Gaul (146). As portrayed by our hagiographers, and our bardic romancers, they differed very materially indeed; but these were hearsay witnesses, who knew of the ancient druids only by ill-report. In hero-tales and in Acts of Saints (147) the druids, though still a privileged and an influential class, have declined from their earlier sacerdotal estate into wizards, wonder-workers, dispensers of cures, purveyors of charms and incantations.

In the eyes of the Saints, and of all early propagators of christianity, these druids, or *Magi* (148), were the agents of Satan—tools employed by the arch-enemy of the Gospel. Their powers were believed to be derived from demons; their doings were understood to be an elaborate scheme of demonology applied in practice. Contests between saints and druids are familiar incidents in the anonymous relations that constitute the bulk of our sacred biographies. The generations in which these compositions took shape were convinced that the druids owed their dethronement, in no small degree, to being confounded and vanquished by the saints in their own profession of miracle-working (149). It is with the beliefs and the motives of such a generation, not with the actual druids themselves either before or during their decline and fall, I am directly concerned at the point now reached.

The recorded doings of St. Fechin prove him to have been a true protagonist of the campaign against heathenism in Ireland, and a chief agent in driving it from its last retreats. Writers of Father Shearman's school represent Ui-Cennsellaich as a thriving nursery of christianity so far back as the time of St. Patrick; but their picture dissolves under the light of our early literature. The older faiths ceased not to be a living force in Ireland, both socially and politically, until the sixth century had been left well behind. As evidence of this it should suffice to mention that, according to the tradition handed down through a most reputable channel, St. Fintan's father, Tulchán, was a druid (150); and that, two years after St. Fintan's death, the High-King Domnall had to fight the fierce, six-days' battle of Magh Rath (637 A.D.) against a league of under-kings pledged to subvert christianity (151). It would not be difficult to prove that the conversion of Ui-Cennsellaich had

(146) The more developed civilization of Ireland would, however, suggest that the coarser practices of their cult, such as human sacrifice, had been more speedily eliminated.

(147) For the Druids or Magi as depicted in hagiological literature, see Colgan's Notes to *A.A. SS.*, Vol. I, p. 149 (also references given in Vol. I, p. 897 and in Vol. II, p. 732), and Plummer's Introduction (*Vitae Sanctorum*, Vol. I, p. CLVIII, *et seq.*). O'Curry (*Manners and Customs*, Vol. II, Lectures IX and X) and Joyce (*Social History*, Vol. I, Chap. IX) exhibit the Druids as revealed in Gaelic Story.

(148) It is as *Magi* they first emerge in history (See Dinan's *Monumenta Historica Celtica*, Vol. I, p. 80, Sec. XXX).

(149) See, e.g. *Vita Tripartita* (ed. by Stokes), Vol. I, p. 131, and Adamnan's *St. Columba* (ed. by Reeves), pp. 73, 4.

(150) See the *Leabhar Breac* Commentary on the Calendar of Oengus, printed at p. CLIX of Stokes's edition of the Calendar. Muirenn, the pagan wife of Raghalach, who was King of Connaught from 623 to 646 (See Knox's *Hist. of Mayo*, p. 387) had her own attendant Druid (see O'Mahony's *Keating*, p. 475).

(151) "The expiring effort of the Pagan and Bardic party in Ireland against the newly-constituted power of the Church" (Sir Samuel Ferguson's Introduction to his epic poem. *Congal*).

been but partially accomplished before the great missionary era of St. Moedhog, St. Abban, St. Fintan or Munnu and St. Laisren or Molaise. This paper should, I think, have established the presumption that St. Fechin contributed to the consummation of their work.

The character of "sacredness" which Carne enjoyed in remote antiquity would not have forfeited its power over the imaginations of the people for many generations after the introduction of christian worship. The progress of church organisation extinguished the druids as an official order; and, shorn of their privileges, they quickly sank into an unrecognised caste. But their works and pomps did not perish at once in the humiliation of their loss of status. Magic-working, spell-mongering, many varieties of the discredited but popular arts lived on, practised, no doubt, by the heirs and descendants of unconforming druids. The persistence of these abuses obstructed missionary efforts in every part of the country; and it is probable enough that the regeneration of Carne was delayed thereby after Fothart generally, and Ui-Cennsellaich, had been brought within the folds of the church.

The metrical relation of St. Fechin's miracles, appended to his life by Augustin Magraidin, chants the renown which he acquired as a subduer of demons (152). Fechin's mission to Omev was undertaken for the purpose of rescuing its gentile inhabitants from the abominations of demon-worship. (153). There is good reason to believe that he had previously directed the ecclesiastical operations of Tech-Munnu; and, in so doing, he would naturally have visited Carne, then odious with the taint of its druidical traditions. Objects of unholy fear and reverence to the common folk, the surviving monuments and emblems of the effete cult would have filled the soul of Fechin with indignant loathing. Equally would they have roused him to take measures for purging the district, once and for ever, from the offensive odour of its lingering superstitions.

When sailing, many years since, across the eastern recess of Lake Bregenz I passed over the waters where St. Gall was accustomed to fish as he sat nightly in his little boat. Rising from the lake margin, and extending right and left before me, towered the range of precipitous mountains—once held by the Brigantes, but later owned by the idol-worshipping Alemanni—whence, on an occasion made memorable by the pen of Walafrid Strabo, Gall exterminated the lurking host of imps who were audibly plotting his destruction (154). Brilliant with autumn sunshine the prospect around me lay hushed in a dreamlike repose; yet it recalled vividly the scene amid which, thirteen centuries before, had been heard—in the words of Strabo—"the wailing of the demons as they departed, blended with their terror-stricken shrieks" (155).

(152) "Sanctus Fechinus daemonia multa subegit" (Plummer's *Vitae Sancti Hib.* Vol. II p. 84).

(153) *Ibidem*, pp. 79, 80.

(154) *Vita Galli* (pub. in *Monumenta Germaniae Historica, Tomus IV*; and in Messingham's *Florilegium Lib. I, Cap. 7.*)

(155) "daemoniorum . . . discedentium heulatus cum terrore confusus" (*Ibidem*).

To St. Gall, St. Fechin, and their generation ; to the pious men of later ages—Adamnan, for example, and Jocelyn and Augustin Magraidin—who lovingly recorded the Acts of Ireland's Saints, happenings such as that described by Walafrid Strabo were not mere concepts of the brain, but unquestioned facts of objective existence. Not more hateful to St. Gall were the idols of Bregenz, nor more flagrantly emblematic of diabolism, than the storied haunts of druidism were to St. Fechin ; and not less resolutely than the missionary champion who is still revered among the descendants of the Alemanni would he have employed his most formidable spiritual weapons to drive the demons of Carne out into the deep. His victory over them would have been fitly celebrated by the erection of a house for divine worship on the ground known to have been contaminated by the ancient but subverted rites.

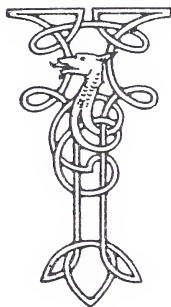
Throughout Italy and France to-day numbers of sacred edifices can be seen standing on sites where Venus and Apollo were worshipped in the reigns of Nero and Diocletian. It is well known that, after Constantine the Great had taken the christian religion under imperial protection, heathen temples were in many instances converted into basilicas and shrines throughout the Roman dominions. Is it likely that this practice never recommended itself for adoption in Ireland ? The druids left no imposing structures to be pulled down, or turned into sanctuaries. But the reserved areas that had been consecrated to their ceremonies, or identified with their assemblies, would naturally have been singled out for ecclesiastical ban, and, without a doubt, would sometimes have been converted to the uses of christian propaganda (155a). These inferences I have to rest largely on speculative supports ; but the objector who would insist on the production of textual evidence should remember that we are here treading our way among prehistoric coverts, and that the druids and all their belongings were anathema to our early evangelisers.

In summing up the argument I may affirm this much, at all events—that if there is yet identifiable in Ireland a spot whose position and associations suggest for it a specific connection with pagan ceremonial it will be found in St. Vauk's rath, near Carnsore (156). The striking disproportion between the extent of the enclosure and the dimensions of the little church is, I think, not devoid of significance in relation to this view. The halo of sanctity that clothed the promontory in Ptolemy's age may, with much probability, be supposed to have emanated from mystic functions conducted in the same retreat. It was not the rock-

(155a) Kilnavart R. C. Church, in the very heart of ancient Magh Sleacht, stands inside a rath, on the site—I have excellent reasons for believing—of St. Patrick's *Domnach Maighe Sleacht* (see *Trip. Life*). In the same region (West Cavan) Kidallon episcopal church—named after St. Dallan Forghaill—is surrounded by an elliptical rath. At Rahugh (Rath-Aodha) in Co. Westmeath the ruins of St. Aodh's primitive church, with its enclosing rath, are yet to be seen. These, and some other examples of the kind, have come under my personal observation.

(156) Since I wrote this essay, early in 1917, I have been much gratified to learn that similar views on the probable origin of the ring-forts at St. Vauk's and Ballytrent are entertained by Professor R. A. S. MacAlister. See pp. 341, 2, of his paper on Temair Breg (*Proceedings of the R. I. Academy*, Vol. XXXIV)

bound cape that was reputed among Phoenician mariners to be "sacred," but the naked segment of the peninsula behind it, screened by its forest-curtain at the back. Within the margin of this idolatrous tract St. Fintan built a church. Thither he brought from Tech-Munnu an assisting band of christian preachers to exorcise the pagan influences that had got rooted in its soil. It remained for St. Fechin to complete the purification of Carne by erecting an oratory at the focus of its evil traditions. Herein, I venture to believe, lies the key to the little church's origin, and the secret of its peculiar location. The initial fabric of St. Fechin, it need hardly be observed, was never seen by the Flemings. Some few centuries before their advent to Forth its wooden framework was replaced by the stone-built edifice, whose remains are now almost level with the ground.



THE BARONY FORTH.

BY P. H. HORE, ESQ., THE COUNTY HISTORIAN.

PART II.

WE now come to consider briefly the effects of the drastic scheme of transplantation organised by the English Parliament to provide a method of repayment to the soldiers engaged in the suppression of the Irish rebellion, and carried out by Cromwell's officers in a relentless fashion; that is as far as regards the County, as in this measure it is impossible to separate the Barony from the County.

As some excuse for the plan it must be remembered that the County, (a) and in fact all Ireland, was utterly impoverished by the war, 1641-9; there was no money left in the English Exchequer after the wars between Charles and the Parliamentarians, and Ireland also had been drained of men, money, and provisions, to meet the Royal "occasions," but the Army had to be paid and satisfied in some manner for the Irish campaign. There appeared no other means of doing this but that of confiscation of the Roman Catholic's lands and their applotment and division among the soldiers.

Cromwell therefore, before leaving Ireland to be at Dunbar in 1650, left his son-in-law, Ireton, in charge, and a sufficient force under him with instructions to carry out the proposed design. These facts are well-known matters of History (b), but we have to revert to them to consider the state of the County.

Lieut. General Ludlow was Commander-in-Chief in Ireland in the absence of Cromwell and Ireton, and Edward Luttrell, Myles Corbet, Charles Fleetwood, and John Jones were the Commissioners of the Commonwealth at Dublin, in this year—1652.

Lt.-Col. Throgmorton and Colonel Cooke were in charge at Wexford, Major Overstreet being Governor, which town was assessed at the monthly sum of £600, Mr. Cleburne being Commissioner of Revenue, but we have no indication how he managed to raise such an amount. The following officers were appointed to carry out in the County the instructions

(a) See *History of Wexford Town.*, p. 372, et seq.

(b) See Prendergast's *Cromwellian Settlement* and Gardiner's *History of the Commonwealth and Protectorate.*

relating to transplantation, Myles Corbet, Col. Jones, Col. Sadleir, Col. Hewson, Adjutant General Allen, and Quarter-Master General Vernon. (a)

When the scheme of transplantation to the unknown wilds of Connaught and Clare, with its attendant cruelty, began to be realized by the unfortunate Roman Catholic proprietors of the Barony of Forth, as likely to be strictly enforced, (b) the number of petitions that flowed in to the Commissioners at Dublin from all sorts and conditions of applicants for merciful consideration, on the score of age and infirmity, time to reap their harvest, &c., &c., may be imagined. I propose to lay before you some extracts from my collection of these petitions which—although they may not directly concern the Barony Forth—certainly relate to the County generally. The great majority of them have been destroyed but the references remain, in a collection of more than 100 folio MS. books in Bermingham Tower, Dublin Castle, with the hand-writing almost as fresh as if of yesterday and the drying sand still glistening on their pages!

Before reverting to them I must point out that the disbanded soldier made the most unlikely and unwilling settler; Nine-tenths of them knew nothing about farming, they were not allowed to marry among the Irish, and the land had to be stocked and houses built and furnished. It is not surprising that the soldier in most cases sold his debenture for a trifling sum, and this occurred so often that a strongly worded prohibition was issued in August 1653.

EXTRACTS FROM THE ABOVE MSS.

1651.—Order to the Commissioners of Revenue at Wexford to appoint a (tide) waiter at Rosslare, at £10 a year, to account to the Collector of Customs at Wexford, and to receive half the forfeitures he shall discover and make.

1652.—Firates lying off the Coast of Wexford to be cleared. Instructions to the Captain of the "Hector."

An Act of Parliament dated from Kilkenny, 11 Oct. declaring that "it is not the intention (of the Executive of the Commonwealth) to extirpate the whole nation, but that mercy and pardon for Life and estate be extended to all husbandmen, plowmen, labourers, artificers and others of the inferior sort in such manner as in, and by the said Act is sett forth;" and concludes thus:—

"All persons are to submit to the power and authority of Parliament, and to subscribe an engagement to be faithful and true to the Common Wealth of England as now established without King or House of Lords. A Register is to be kept of all such. Those banished by Parliament and others excepted from pardon for Life and Estate, but not guilty of murder, are to have 2 months time given them to ship themselves beyond Sea, and to give security for doing so, and if not are to be apprehended."

Many took advantage of this to take Voluntary Service in foreign

(a) See also *History of Wexford*, p. 310.

(b) Death for no transplanting. Some instances occurred.

parts to escape a compulsory banishment to the West Indies. (a)
Petition from Nicholas Codd, no particulars.

1653.—Petition from Melchoir Stafford about tithes. If his claim is not forfeited by delinquency and he is a protestant, he is to have half. No place mentioned.

Claim of Edward Sallis—states he is next of kin to Luke Stafford—no place mentioned.

Andrew Scurlock, son of Rowland, to be put in possession of so much of his father's estate as the Commissioners shall judge to belong to him. A boat to be prepared for the waiter at Rosslare fort.

On the petition of Robert Hughes it was ordered that the lands of Killian are to contribute with the town of Wexford and not with the Barony at large.

Instructions to John Parker, Commander of the "True Love," to "ply to and fro between Waterford and Wexford to clear the coast from pyrates."

1,000 Irish from Wexford, Waterford, &c., who have been in arms against the Parliament, to be transported for the service of the King of Spain.

Lt.-Col. Overstreet, in reply to his petition, is to have a lease of the town and lands of "Bally-Coghley, or Johnstown," or as much as belongs to the Com-Weathl and is undisposed, for one year, and so from year to year till further orders.

"Rosse Clare-fort," one of the garrisons or strongholds, still to be kept and not disposed of to adventurers or soldiers.

1654.—Andrew Scurlock. "Upon reading the petition and papers of "Mr. A. Scurlock and the Report of the Committee of Officers and "those of the Transplantation, and it appearing that the Petitioner "hath been serviceable to the English interest and also commanded "a party of Dragoones in the County of Wexford for the defence of "the same against the Tories (b) and did execution upon them; it "is ordered that he be dispensed with for his removall into Connaught "or Clare till further order; and as to what interest he claymes in "any lands in Ireland, he is to have a compensation for so much "thereof as shall fall due to him by vertue of any of the qualifications "in the Act of Settlement. Dublin 4 April."

Petition of Captain Edmond Hygate, Capt. Lieut. Henry Butler, and Lieut. W. Jacob of Colonel Richards' late Regiment, "desiring "that these sums upon the statement of their accounts be deducted "from their arrears, viz., £21 in the hands of Capt. Hygate out of "the money appointed him for bringing over recruits to Ireland, "more than he sent men over for, and £23 16s. received by Capt. Lt. "Butler and £21 by Lt. Jacob as personal pay in England while "they were raising recruits there." Is referred to the Commissioners for stating the petitioners' arrears.

(a) See Prendergast's *Cromwellian Settlement*.

(b) The tory was a robber who hid in the woods, a social pest. There were scores of them after 1649.

Edward Reading admitted as yearly tenant to the lands of the late Rowland Scurlock in the Manors of Rosslare and Ballymore.

"A passe for John Cheevers." (a)

"Permitt the bearer hereof John Cheevers, Esqr. with such servants, travayling horses, and other cattle, as he shall take with him to passe into Connaught (where his family is) without any molestation, they behaving themselves as becometh. Dublin, 2 March. To all Officers and Souldiers and others whom it may concern."

Nicholas Stafford. (b) "Upon reading the petition of N.S. and the Certificate annexed, testifying his age being about 60 years, his infirmity of body, his faire carriage during the warre, and his good service in bringing some notorious tories to condign punishment, it is thought fitt and ordered that he be and is hereby dispensed with from transplantation to Connaught or Clare till special order be given concerning him."

Walter Cheevers of Macetown and Alice his wife, dispensed from transplantation.

Andrew Scurlocke prays that he "might enjoy the remaynder of the tearme of a Lease granted to his father of the great and small tythes of the Parish of Ballymore." Referred to the Commissioners of the Revenue.

Most of the following petitioners as I judge by their names, appear to belong to the Barony of Forth.

"Whereas Dudley Colclough, Nicholas Devereux, Thos. Rossiter, Robt. Devereux, Nicholas Synnott, Marcus Synnott, Edmund Hore, Wm. Stafford, Anthony Murphy, John Devereux, Thos. Codd, Nicholas Dormer, Walter Rossiter, and Wm. Hore, transplanted proprietors from the County of Wexford, now in Connaught, by their petition read at this Board have prayed liberty to retorne for some time to dispose of their stocks and families to a speedy remove into Connaught, the Lord Deputy and Council having already given rules for passes to persons transplanted to be given in Connaught, doe referr the Petitioners to those Rules, and to apply themselves to the persons upon the place trusted in that behalfe."

"Dublin, 20 April 1655."

"State of the English Barronies near Wexford."

Their petition sets forth that as they "have been long destitute of an able and godly Minister, they pray that one, Mr. Abraham

(a) John Chevers of Ballyconnor married Joan, daughter of Sir Jas. Devereux, M.S., vol. 34, p. 158.

(b) Of Ballymacane. He married Mary, daughter of Peter Barnewell of Drum-anagh, Co. Dublin, M.S. vol. 31, p. 259.

"Walver might be settled with them by orders from the Board." This petition of the Inhabitants (names not given) is referred to Dr. Wynter and others to examine Mr Walver and ascertain his capability for the office and report. (a) Dublin, 28 July, 1655.

Edmond ffurlong condemned for not transplanting. (b)

Captain Solomon Camby's 5 year lease of Drinagh, Latimerstown, Rochestown, and Killugger. See *History of Wexford Town*, p. 315.

Abraham Walver, having been reported on favorably, is "forthwith" to repaire to Maglasse neare the town of Wexford, to preach the "Word there, and in the English Barronies thereunto adjacent, "where hee shall judge most convenient for the best advancement of "the Ghospel." Is to be allowed a salary of £100 a year.

Dame Katherine Sherlock is to have satisfaction for the arrears that shall appear to be due unto her husband Capt. Glegg since the year 1649, with the disbanded of Col. Abbot's Regt. in the County of Wexford. (c)

Richard Whittey, blind and infirm, dispensed from transplantation. (d) "James Keateing. (e) Upon reading the petition presented unto this Board by J. K. setting forth his great age and his indisposition of "body to transplant, and praying to be dispensed with from Transplantation, and upon consideration had thereof and of a certificate "from Lt.-Col. Overstreet, Mr. Ambrose Andrewes, and others "certifying that the petitioner is about 90 years of age, and very "impotent in Body, not able as they conceive to goe or ride, and "soe not capable of being Transplanted. It is thought fitt and "ordered that the said Jas. Keateing bee and is hereby personally "dispensed with from Transplantation into Connaught or Clare. "Nevertheless hee is to prosecute his interest to any Estate he hath "before the Court for adjudicacon of Claymes and Qualifications " (sitting at Athlone) to the end he may receive Land in Connaught "accordingly. Dub. Cas. 10 Nov."

"Cornet Edward Wadey. (f) On consideration of the petition of "Cornet Edw. Wadey on behalf of himself and his fellow soldiers "praying to be admitted tenants for certain Bishops, Deane, and "Chapter's lands in the Barrony of Forth." Is referred to the "Commissioners for letting the Com-Wealth lands in the Co. of "Wexford. 28 Jany. 1655.

(a) Précis. In full in *History of Wexford*, p. 315.

(b) See *History of Wexford*, p. 315.

(c) It is doubtful whether this relates to the Scurlocks of Rosslare.

(d) Was of the Ballyteigue-Bargy branch.

(e) Proprietor in Rosslare Parish. See Book of S. and D.

(f) Waddy.

Petition of Mr. Adam Walker "Maister of Arts and Minister of ye Ghospell, praying that hee may be reinvested to ye possession of ye Parish and Tythes of Carne in ye Barrony of fforth." Referred to "Dr. Wynter and other godly Ministers." A.W. to make his title appear to the premises.

For Captain William Ivory's petition and the lands granted to him in St. Peter's Parish, Forth. See *History of Wexford*, p. 316.

1656.— Philip Cheevers prays to be dispensed from transplantation as he is aged and infirm and in no way able to travel.

Lieut. Loftus Codd prays for certain parcels of lands (a) to be sett out to him for his arrears.

"English-Inhabitants of ye Barronyes of fforth and Bargie. Upon consideration had of the within petition praying that one Mr Olliver might be settled their Minister; it is referred to Dr. Winter, Dr. Harrison, Dr. Worth, Dr. Wotton, Mr. Mather, Mr. Brewster, Mr. Chambers, and Mr. Charnock, or any two of them to certify unto this Board his fitness and ability for ye worke of the Ministry."

Stringent instructions respecting Irish Papists who have not transplanted, sent (among others) to Thos. Dancer Esqr., High Sheriff of Wexford. (b)

On the petition of Capt. Sol Cambie, praying that 250 acres of Drinagh and Killugger may be sett out to him in satisfaction of a debenture of £101 6s. 2d. due to him for his English Service, it is certified that if the said lands be sett out to him according to the common proportion of 12/3 in the pound, and at the inhanced rates of £800 per 1,000 acres, that then his said Debenture will be very short of purchasing the lands, and that if the same be sett out at his full proportion and at the inhanced rates that then his Debenture will want but about £8 of purchasing the lands, but if the same be sett out at his full proportion then his Debenture will more than purchase the same by £40. Referred to Commissioners.

1657.— Capt. Thos. Harte prays the "moiety of the Tythes of the Parish of Rathmacknec." Is to be continued tenant until May day next. Dublin, 18 Dec. 1657.

"Inhabitants of the Barronyes of fforth and Bergie. Referred to the High Sheriff of the County to consider this petition and to certify to this Board what number of Auditors are about Gory where Mr. Neame is settled Minister." (c) 27 Jan. 1657.

Lieut. Thos. Knox. Ordered that this petition concerning the lands therein mentioned which of right ought to have been sett out to him with the rest of his Lott in ye Barrony of fforth be referred to Vincent Gookin Esqr., &c., &c. (d)

(a) No details.

(b) One of many such orders.

(c) I am quite unable to explain what this refers to.

(d) Vide infra.

1658.—Thomas Hande. Petition referred to Commissioners to ascertain whether all the arrears therein mentioned or but part only was satisfied out of the town lands of ffethard, a part there, and another part within the Barony of fforth, with the reasons for such division as also by what Interest Nicholas White, in the said petition mentioned, keeps the petitioner out of possession of the lands soe assigned him. Dub. 4 June, 1658.

Capt. Nicholas Codd, "now in restraints," Referred to the Justices of the Peace, Co. Wexford, who are, if they see cause, to sett him at liberty upon good Bayle to be forthcoming to answer what may be charged against him.

Lieut. Edward Osborne (a). Praying a reprizal for 70 acres of the lands of Ballygillane in ye Barony of fforth, given out to him in satisfaction of his arrears as forfeited lands, which do not appear to be Bishop's lands. It appears that the Auditor and Surveyor General having examined the Surveys on Record, satisfaction of his arrears as forfeited lands which do not appear to be Bishop's lands. It appears that the Auditor and Surveyor General having examined the Surveys on Record, find that 60 acres of Ballygillane is returned to be Church lands. It is therefore ordered that E. O. be reprized with the like number of acres in such place else where he may be compensated the proportion of Church lands soe by mistake assigned him.

1658.—Lieut. Thos. Knox. Upon the report of V. Gookin, Esqr., Surveyor-General of lands, 20 July last, on the petition of Lieut. Thos. Knox, concerning his being reprized out of Clone(b) for 48 acres of land in Woodtown set out unto him by mistake in satisfaction of arrears, the same being Bishop's lands; whereby he (V.G.) certifies that the lands of Clone, or so much thereof as will answer the just proportion of Woodtown may be assigned to him in satisfaction thereof. Referred to the Commissioners for setting out lands.

Council Chamber, Dublin, 6 Oct. 1658.

Nicholas Codd under restraint for keeping correspondence with pirates.

Petition of the inhabitants of Forth and Bargy pray that Mr. Russell therein named, may be settled as Schoolmaster among them. Referred to Dr. Winter and others.

Albane Roe appointed Waitor at Rosslare fort, at a salary of £18 4s. a year.

Here end the extracts relating to Forth from this Collection.

After the death of Cromwell in Sept. 1658—Richard Cromwell succeeding him, who was at heart a confirmed royalist and strongly

(a) The name should be Osborne Edwards; the Christian and surname having been transposed. See Report in additional M.S.S. No. 19,845, p. 48, Brit. Mus., where this is noted.

(b) Cloon in Forth.

opposed to the measures of his father— it appears that some of the stringent enactments respecting transplantation became relaxed, and many of the forfeited proprietors of the County returned clandestinely to their old homes (*a*). The new proprietors did not settle on their lands for some years, not probably till after the Restoration and the Act of Settlement and Explanation was passed; up to that time they permitted some of the old proprietors to occupy, and gave them temporary leases till they should come and reside there.

1660.— The names of many Barony Forth men will be found among the list of Captains and Masters in the Frigates employed in the service of H.M. since 1651. See the petition of the Ancient Natives of the town of Wexford to the King, 4 July, 1660 (*b*).

1662.— Contribution by the Parishes in the Barony to the first subsidy imposed, with the names and amounts paid, is shown on page 335 of my *History of Wexford Town*, and in the Book of the Valuation of the town which follows, pages 338 to 354, the houses of many Barony Forth men who were proprietors in 1641 are shown.

Henry maister for Pitt. Bowker Mayor
of Wexford
Nicholas Bodd Nicholas Bodd

1663.— The following petition from a Barony Forth man, showing his adventures and hardships in service of his royal master, Charles I. may be of interest. The date given in the State Papers is as above, but the correct date is 1662. (*c*)

To the King's most Exct. Matie.

The humble petition of Capt. Christopher Turner.—(*d*)

Sheweth. That your Petitioner (according to his duty) faithfully served your Royall ffather of blessed memorie and your sacred Matie in England, Ireland, Silly, Isle of Man, Brest, and St. Sebastian, and advanced six frigottes in your Maties Service which your Petitioner commanded with severall Commissions from his grace the Duke of Ormond, and from his Highness Prince Rupert, and his Royall Highness the Duke of York, and was employed by the Earl of Bath in your Maties Service into ffrance for the Reliefe of Silly for armes and ammunition. The Petitioner finding Silly surrendered to the adverse party (*e*) carried the said armes to the

(*a*) See *History of Wexford*, p. 328. (*b*) *Idem.*, p. 330.

(*c*) English State Papers. Charles II. Petitions, vol. 70, No. 68., 1663. P.R.O.L.

(*d*) His name is among those of Captains in the List I mentioned under 1660.

(*e*) The "adverse party" he alludes to was that of the great parliamentary Admiral Blake, who held Prince Rupert's ships in a blockade for a twelvemonth off the Irish Coast, and in 1651 attacked the Prince's squadron and burned or sunk most of his ships.

Isle of Man, and delivered them to the late Earl of Derby. Although by the 11th Article of Silly your Petitioner was to enjoy his estate yet would not desert your Maties. Service for any Interest of his owne although considerable ; not sparing his person and Estate to advance the same, all your petitioners said frigottes were taken by the adverse party, and himself sent prisoner four times to Plymouth, Chester, and Exeter, where he suffered four yeares Imprisonment, most part in Irons, not altering from his principles in the least, and continued in your Maties. Service until your happy Restoration, as by the annexed certificates may appeare ; notwithstanding your petitioner's said services and sufferings, his houses, lands, and herts, being in Wexford was disposed of by the late Usurper to Sir Martin Noel and John Arthur in the year 1656 (a), and since by your Maties. Declaration confirmed to them, and your Petitioner left in a starving condition, and not able to relieve himselfe. Your Petitioner therefore most humbly prayeth that your Matie. would be gratically pleased to graunt your order that in case your Petitioner be found restorable by the Court of Claims to his Estate in Wexford and County thereof, he may be established in possession of the same, without assignations and enjoy the same as his Ancestors formerly have done these 400 yeares, who were of an Antient English Colonie, your Petitioner having lost his fortunes and Estate in your Maties. Service these 18 yeares past. And your Petitioner as in duty bound shall ever pray. (Not signed or dated).

Certificate from his Highness Prince Rupert.

These are to certify whom it may concern that Capt. Christopher Turner hath faithfully served H.M. under our Command, Captain of the Marie frigott, in which service he faithfully demeaned himself, the said frigott was taken by the adverse partie at the tyme that the late Usurper with his potent Armie took the towne of Wexford to the great losse and prejudice of the said Turner. Given under our hand the 20 Aprill 1662.

Sd. Rupert.

The next is from Lord Bath and recapitulates much of what has been stated, he concludes thus :—

At the time of my governing H.M.'s Isle of Sillie (b) I employed the said Capt. Turner in H.M.'s service for Ireland and France to bring provision and armes to the said Island which he faithfully performed as a loyall subject. 20 May, 1662.

There are several other certificates confirmative of the above.

The last is from Richard Browne, 10 Sept. 1662 :—

I doe hereby certifie that Capt. C. Turner hath served in H.M.'s Marreytyme affairs in furraine parts as Capt. and Armadore of severall frigotts under H.R.H. the Duke of York, his commission, in which service he suffered severall Imprisonments and divers losses to his much prejudice and after his releasements on Exchange

(a) See *History of Wexford*, p. 326. Most of his property was in the town.

(b) He does not say which of the islands of the Scilly group he was stationed in. If it was at Frescoe, the second largest, he might have noticed Cromwell's camp, castle, and battery, built by the Parliamentarians under Blake and Ayscough, the ruins of which are still to be seen.

hee cheerfully returned unto the said service wherein he continued untill H.M.'s happy restauration.

1663.—By the printed Chancery Inquisitions I notice the following proprietors of lands in Forth under this date which may not have been shown in the Book of Survey of 1655-6.

John Wadding of Muchmeade, 18 acres. His town property is shown at page 350, *History of Wexford*.

Marcus Esmond of Rathlonan. 121 acres.

Philip Hore, Esqr. of Kilsallaghan, Co. Dublin. Of Ballymaskallars (a), 17 mess. and 747 acres, with the customs and services of the customary tenants and 1 park or Close there. Kildavan—; the towns and lands of Drinagh, Ablinstown, Staplestown, Dennistown, Willtown, (b), Whitestown, Levistown, Rosetown, Kellystown, Sinnottstown; 20 acres in Great Killiane, 40 in Whitestown called Morrisgate, Haggardtown, little Ballyfnoge, Murntown, Gorteenminoge, Quanstown, Harristown, the Mill thereof, Polltrean, Fardystown, the Commons of Drinagh, containing 65 acres, Bagginstown (c), Carranmack(d), and 2 acres in Carne. These, the Inquisition states, with a plot of ground on the Castle Hill of Wexford, are parcels of the Manors of Ballymaskallars and Kildavan.

1664.—The following notes relating to Barony Forth men are taken from a Repertory to a series of MS. Volumes in Dublin Castle containing transcripts of State Papers, &c., chiefly relating to the Acts of Settlement and Explanation and the proceedings under those Acts(e). Richard Wadding, William Browne, and Philip Hore, signatories to the petition of certain noblemen and gentlemen of Ireland for a remuneration for Sir Robert Talbot, Bt. and other agents on behalf of the roman Catholic nobility and gentry of Ireland out of the estates of the restored roman-Catholics (f).

Petition and case of Richard Rochfort, stating that his grandfather, James Rochfort, in 1639, settled the lands of Taghunnan, Loughgunnan, and the Six Acres in Wexford Co. on his eldest son, on his marriage with Catherine Williams; that said James died innocent in 1657, and his son Hugh and his wife died before him; that petitioner was but five years old at the beginning of the rebellion, and left Ireland at the age of thirteen, after which he served the King in the Army abroad; and praying therefore to be restored to his estate. Referred to the Lord Lieutenant, 22 August 1664 (g).

Petition of Philip Hore of Kilsallaghan, Esqre. for a proviso to be restored to his estate for life, (no date). Referred to the Commission of the Act of Settlement, 14 April 1664 (h).

1665.—Nic Stafford of Ballymackaherne was seised as of fee of the town and lands of Furreytown(i) in the Parish of Tacumshin, and so continued seised until he joined the late rebellion when they came to the King who granted them to Constantine Neale, 110 acres.

(a) Ballymacushin. (b) For Miltown. (c) Bogganstown (d) Perhaps Cross-lands in Carne Parish. Compare grants to him under date 1666.

(e) Fifteenth Annual Report of the Commissioners of the Public Records, p. 648.

(f) Lib. C., p. 654. (g) Lib. D., p. 662. (h) Lib. E., p. 663.

(i) Furziestown.

1678.—Thos. FitzHarries, Irish Papist, was seised of 34 acres, plantation measure, in Staplestown, forfeited as above.
 H.M. is entitled to the following lands from the cause above named.
 11 acres in Kilmacree, property of Walter Roche, J.P.
 12 acres in Ballygory (a), property of Symon Synnott, J.P. owing to Osburn Edwards his right and title thereto.
 6 acres property of Ric Wadding in Wadding's land, saving as above.
 11 acres in Ballyhire, property of Philip Lamport, also to 7 acres in Bin (b), alias Windmill, saving as before.
 Here end the extacts relating to Forth from 1663 to this year (1678).

I had to keep these Inquisitions in their chronological order. Now we must revert to the year 1666.

ABSTRACTS OF GRANTS OF LAND, &c. IN THE BARONY OF
 FORTH UNDER THE ACT OF SETTLEMENT AND EX-
 PLANATION 1666-1684 (c).

These Returns show the exact acreage and the quit rent payable to the Crown.

1666.—LAWRENCE HODGSON, Great Hayestown, 300 A. £6 1s. 6d. Part of Ballylare and Killeen, 59 A. £1 3s. 10½d. Ballynogee (part) 35 A. 14s. 2d. and Rochestown (part) 16 A. 6s. 5¾d. Total 410 A. plant. £7 5s. 11¾d.

PHILIP HORE, Esqr. The Manor of Skallrish alias Ballymack-skallrish, and the Manor of Killdowan (except the town) containing the Castle, town, and lands of Drinagh, 129 A. 1 R. 8 P. Ablinstown 40 A. Staplestown and Castle 40 A. Deanestown 92 A. 2 R. 27 P. Milltown 55 A. 2 R. Whitestown 44 A. and 34 P. Levettstown 21 A. and 30 P. In Roestown 27 A. 2 R. 37 P. In the same 62 A. 2 R. 29 P. Kellystown 32 A. 1 R. 4 P. Synnottstown 46 A. 3 R. 28 P. In great Killyan 17 A. 3 R. 22 P. In Whitestown called Morris-Gate 40 A. Jackettstown 69 A. 1 R. Little Ballyfenock 84 A. 1 R. 35 P. Morrinstown 122 A. 2 R. 2 P. Gurchimminoge 234 A. 2 R. 39 P. profe. 50 A. unprofe. Quoanstown 54 A. and 14 P. Pollbreane 33 A. 1 R. 33 P. Fardellstown 101 A. 1 R. 14 P. profe. 70 A. unprofe. The Commons of Drinagh 55 A. 1 R. 8 P. Bogganstown 39 A. 2 R. 20 P. Carrane McCarne 2 A.

Here follows his other property in Shelmaliere. The total quantity is 300 A. 2 R. 34 P. plant. (4,873 A. 2 R. 19 P. stat). Total rent £60 18s. 4¾d.

CAPT. RICHARD NUNN. Killilaine 82 A. In Ballyumphant and Colemony, alias Cocksinore, 30 A. Ballycheene 53 A. The ringe with the privileges of the Common thereunto belonging, 73 A. 2 R. 24 P. paying to the chief lord of the Common of "The Ringe" such rent thereout as is due and accustomed to be paid. In Duncarrig 46 A. In Great Cardowne 40 A. Lady's Island and Inish 12 A. Ballyhitt and Cooleblowe 68 A. In Ballycuslaine and Grey-Robin 2 A. 2 R. Balledungan 31 A. 2 R. 20 P. In Stonyford

(a) Ballygerry. (b) Bing. (c) Fifteenth Annual Report of the Commissioners of the Irish Record Commission, printed 1824.





5 A. 3 R. 7 P. Newtown 54 A. 1 R. 26 P. Gurchincrin 12 A. Cods, Synnotts, and Pierce's Ballell 36 A. 42 A. 3 R. 32 P. and 27 A. 2 R. 20 P. respectively. In Ballygarvey 74 A. Milltown 70 A. Ballequoan 75 A. 2 R. 22 P. Shilmaine 36 A. Hill Castle 98 A. 2 R. 6 P. Muckranstown 26 A. Ballem'chusin 137 A. 1 R. 13 P. Sladd, Ballebing and Ballemurragh 170 A. St. Margaretts, Ballecullan, Sumerstown and Ballyknockane, with part of Cussinstown 187 A. 2 R. 36 P. In Ballitrent 46 A. St. Iberitts 46 A. Butlerstown, Traine and Loughlowrd 98 A. 1 R. 22 P. Kisshaw 61 A. 1 R. 10 P. Rathmoer 46 A. 2 R. 26 P. Glagbegg, Aughmoer and Blackhall 53 A. Grange 68 A. and 9 P. and Allenstown 144 A. 3 R. 6 P. Total quantity 2056 A. 3 R. 39 P. plant. Total rent £41 13s.

FRANCIS HARVEY, Esq. In Ballekelly 9 A. Great Killeene 220 A. 2 R. 20 P. Great Ballyfenoge and the 6 A. adjoining 141 A. Ballycullane alias Ballywilliam 130 A. 2 R. 10 P. Much Meade 18 A. and 10 P. Pembrockstown 80 A. White Rock 80 A. In Windemill, Newtown and Corragh-Parke 80 A. In Ballynegee 52 A. and Rochestown 52 A. Total quantity 863 A. 1 R. plant. Total rent £17 9s. 7d.

WILLIAM IVORY, Esqr. Lands in Forth only.

Ballyrane and Wallyestown 64 A. and for 84 A. and 11 P. plant. in remainder, after the death of Jane Devereux £1 14s. 0½d. Ballydusker 53 A. and 27 P. Assaly (part) 26 A. The Grange 100 A. Orristown 130 A. Stephenstown 56 A. 1 R. 11 P. Killmacree 47 A. 1 R. The Sanctuary lands of Kilmacree 6 A. The Sanctuary lands of Killinick 6 A. Little Killeane 142 A. 1 R. 27 P. Ballykelly 115 A. Mullgannon 25 A. 2 R. 6 P. Part of Ballyary and Killeane 50 A. Little Clonard 108 A. Great Clonard 88 A. Grayclagh 76 A. Crosse Lynchestown (part) 79 A. Ballybegg 88 A. Chappell 50 A. Total 1,368 A. 2 R. 31 P. plant. Total rent £27 14s. 2½d. His house property in the liberties of Wexford is shown in my history of that town.

EDWARD WITHERS and BENNETT his wife. Lattimerstown (the s.e. part,) 54 A. 1 R. 3 P. Whitestown 54 A. 2 R. 24 P. Johnstown 185 A. 2 R. 8 P. Waddingsland 29 A. 1 R. 12 P. Scamolane. 58 A. Little Hayestown 151 A. Redmondstown 70 A. 1 R. 8 P. Total 976 A. 3 R. 26 P. stat. Total rent £12 14s. 2d.

RICHARD OUSLY, Esqr. and ANNE OUSLY, alias GIBBON. his wife. Assaly (part) 94 A. a parcell called ye. Common 13 A. 1 R. 30 P. Ballyrairie (part) 19 A. and 30 P. Ballyshine 108 A. Leachtown 69 A. Ballycogly 197 A. Colloghter 60 A. Gibboughstown 15 A. Garryhack (part) 7 A. North Randalstown (part) 87 A. Kingstown 57 A. Churchtown 40 A. South Randallstown 76 A. North Randallstown (part) 44 A. Graigenhone 4 A. 2 R. Total 891 A. and 20 P. plant. Total rent £18 os. 10½d.

EDMUND WADDY, gent. Ballyare and Birdstown 63 A. Cussinstown (part) 25 A. Clogheast, Logensheard and Crossland 114 A. and 20 P. Churchtown 72 A. and 10 P. Tagh-Edward 7 A. 1 R. Taghire 12 A. 1 R. 10 P. Rathdowney 35 A. Great and Little Garedowne 67 A. Total 395 A. 3 R. plant. Total rent £8 os. 3d.

1667.—WILLIAM JACOB, gent. Much Rath (part) 30 A. In Bennetstown 64 A. In Comginstown 45 A. Muckstown, Colblow and Coulcan 48 A. and 18 P. Hardiglasce 23 A 1 R. 10 P. Rathrodan 50 A. Ring 60 A. Churchtown and Two Islands 60 A. Sigginstown (part) 21 A. 1 R. Another part of the same 79 A. Welchestown 53 A. Total 533 A. 2 R. 28 P. plant. Total rent £10 16s. 1½d. CAPT. THOMAS HOLME. Ballygollicke 31 A. Hilltown 27 A. Little bridge of Bargy 74 A. Graycollough (part) 17 A. Butlers-town 60 A. Ballycronigan 39 A. Ballytrente (part) 10 A. Harrystown (part) 22 A. Grackeroge 60 A. Chappell (part) 24 A. Crealagh alias Crellough 25 A. Part of Ballycuslain and Graige Robbin 65 A. 2 R. Great Cardowne (part) 12 A. 2 R. Bally witch (part) 25 A. Killelane (part) 11 A. 3 R. part of two or three acres 6 A. part of nine acres 9 A. Little Ballybogher (part) 39 A. Great Ballybogher (part) and Paradize 33 A. 2 R. 7 P. Total 958 A. and 7 P. stat. Total rent £11 19s. 5½d.

RICHARD ROW, Esqr. Part of Great and Little Ballygregan 13 A. Great Cordestown (a) (part) 24 A. Little Cordestown 58 A. Hilltown 64 A. Yoltown 72 A. Jonockstown 38 A. Bothe ye Graige Cormickes 114 A. Bannoge 40 A. Graigeene and Colmerstown 40 A. Harvistown 35 A. and 38 P. another part of Great Coddstown 45 A. In Great Ballybogher and Paradise 19 A. 3 R. 36 P. Little Ballymenan 32 A. Great Ballymenan (part) 5 A. Pettistown 41 A. Total 1,038 A. 2 R. 25 P. stat. Total rent £12 19s. 7d.

GERALD WALLIS. Balyknockan 50 A. 2 R. 4 P. Poulerancan 66 A. Chappell (part) 16 A. and 10 P. Forde, being a member of Rathdowny 15 A. In ye N. W. part of Ballygarvy 18 A. 3 R. 2 P. Total 269 A. 2 R. 6 P. stat. Total rent £3 7s. 4d.

CONSTANTINE NEALE, Esqr. Rashillan 54 A. 1 R. 10 P. Bonargett 41 A. 1 R. 36 P. Rostenstown (part) 21 A. Rathlonane (part) alias Ralonan, 61 A. Readestown 75 A. Total 410 A. 1 R. 18 P. stat. Total rent £5 2s. 7d. Also to the same in the same Barony :—Ballytory and Beding, alias Beting, 150 A. 26 P. In Furzetown 3 A. of meadow, and mearing on ye lands of Ballymurry and Grogane, being 3 A. Grogane 70 A. Ballymurry 75 A. Tecomshan 121 A. 2 R. 15 P. Total 419 A. 3 R. 1 P. plant. Total rent £8 10s.

THOMAS BARRINGTON, Esqr. Ballymackehane, alias Ballymackeherne, 216 A. Ballihighoe (part) 15 A. Yoltown 56 A. In Stapletown 28 A. Ballytory and Beating (part) 24 A. Littletown 35 A. Rathdronane (part) 6 A. Total 615 A. 2 R. 6 P. Total rent £7 13s. 10d.

MARGERY, wife of said Thos. Barrington, relict of Geo. Lymington of Wexford, Merchant, and George son and heir of said Geo. Lymington, Kildeavan 190 A. In Stapletown 16 A. Total 333 A. 2 R. 20 P. stat. (b). Total rent £4 3s. 5d.

EDMOND HIGHGATE. Gracormack 76 A. 22 P. Hill of Sea and Honymonstown (c) 45 A. 20 P. In Ballybrowgh 28 A. In Bally-

(a) Sic., for Coddstown ; see below.

(b) The correct total of the lands as shown granted to Margery should be 206 acres. (c) Now Hilltown.

brough and Drimagh 22A. 2 R. In Morristown 21 A. The five acres 3 A. 2 R. Welchestown and part of Morristown 30 A. 3 R. In Morristown and Rowestown 47 A. Whitehouse 120 A. 19 P. Grange 115 A. 2 R. Bearlough 169 A. 1 R. 31 P. prof. 401 A. unprof. Woodstown 56 A. 2 R. 8 P. Island part of Bearlough 6 A. Streamestown 34 A. 3 R. 22 P. Ballydranne 34 A. 3 R. 22 P. Meathtown 80 A. 2 R. 4 P. Churchtown 123 A. 5 P. In Ballysampsion 1 A. 27 P. In Rathdowney 50 A. Bush 53 A. In Chappell 14 A. In Great and Little Ballyregans 50 A. In Crelagh 10 A. Total 1,193 A. 20 P. plant. Rent £22 18s. 10d.

MAJOR SOLOMON CAMBY. Mulgannon 55 A. 3 R. 13 P. plant. Rent £1 2s. 7d.

RICHARD LORD BISHOP OF FERNS AND LEIGHLIN. (a) Grange in the Parish of Shartmon 60 A. 1 R. 36 P. Ballygillan 80 A. Church town(part) 24 A. eight tenement house-steads in St. Peters parish, Rathtown 53 A. 2 R. Crosse land Clogheart 4 A. Crosse land of Ballyumphan 4 A. John Devereux's part of Kingstown 33 A. Crosse Linchestown 48 A. Maglasse 294 A. 1 R. 7 P. Clone 44 A. Hardigagan 22 A. Killilogue 121 A. 3 R. 34 P. Great Clonard 98 A. 1 R. 8 P. Little Clonard 78 A. 1 R. 27 P. Total not given. Here follow other lands in other Baronies, with this note at foot :—Settled pursuant to ye acts as part of ye augmentation of £300 a year of ye See of Fernes and Leighlin, ye premises making, according to ye several valuations made there by ye Ld. Lt. and Council, ye clear yearly value of £253 8s. 8d.

GEORGE DUKE OF ALBEMARLE. Rathmacknee 224 A. 2 R. 25 P. Welchestown 69 A. 1 R. 19 P. Owenstown 54 A. 2 R. 14 P. Shortallstown 63 A. 1 R. 14 P. Knockangall, or Knockangatle, or Knockangarle 36 A. 2 R. 28 P. Hobbinstown 60 A. 31 P. Rathjarny, alias Rathgarny 70 A. Rinzaheene, or Ringongheene, or Ringaheene, or Ringanagheene 34 A. 1 R. 30 P.

Graywraystown, or Graywryestown, or Gregoriestown, 17 A. 4 P. Newtown 57 A. 24 P. Ballybranane 214 A. 18 P. Yoltown 107 A. 3 R. 6 P. Ballykervin, alias Ballykevin, 47 A. 3 R. 1 P. Ballycarane, alias Ballycarran, 70 A. 20 P. Loughard 33 A. 38 P. Martinstown 24 A. 3 R. 3 P. Total and rent not given.

THOMAS MILLER. Ballysamsion 89 A. Horestown, alias Hoars-town, 58 A. 1 R. 8 P. In little Paulsallagh 2 A. 2 R. 14 P. Great Paulsallagh 59 A. 3 R. In the S.E. part of Ballygarvy 30 A. 38 P. In ye west part of Stonyford, contiguous to Newtown 53 A. 20 P. Total 474 A. 2 R. 18 P. stat. Total rent £5 18s. 7d.

CHARLES COLLINS, gent. Garryhack (part) 75 A. Hilltown (part) 20 A. Total 153 A. 3 R. 22 P. stat. Rent £1 18s. 5d.

1668.—THOMAS KNOX, ESQR. Brayestown 18 A. Tagunan 140 A. Great Loughgunan 63 A. Little Loughgunan 63 A. Ting, alias Tingtown 55 A. Little Ballynasse 28 A. Great Ballynasse 54 A. Knockrough 44 A. Piercetown 43 A. Hodges-Mile 24 A. Graig-Inhon,

(a) Richard Boyle. See my *History of Ferns*, etc., p. 287.

(part) 114 A. In little Pullsallagh 41 A. Total 1,112 A. 3 R. 12 P. stat. Rent £13 18s. 10d.

ABRAHAM DEANE. Ballytrent (part) 40 A. Hiltown and Dranoge, 61 A. 3 R. In Ballyrelly 31 A. 14 P. In St. Ellin's Parish 2 A. In St. Margaret's Parish 1 A. Total 135 A. 3 R. 14 P. plant. Rent £2 15s.

1669.—ARTHUR, EARL OF ANGLESEY. Lands in Forth only, showing the reductions in his Quit Rent.

In Mulgannon 24 A. 27 P. 9/8½ reduced to 6/-. In the N.W. of Lattymerstown 70 A. 1 R. 13 P. £1 8s. 4d. red. to £1. In the S. part of Killdowny 7 A. 2 R. 2/10 red. 2/-. In the N.W. part of Rathnedan 43 A. 17/4½ red. to 10/-. In Much Rath 11 A. 4/5 red. to 2/-. In Ballybogher and Paradise 4 A. 30 P. 1/7 red. to 1/-. In Great Ballymenan 4 A. 1/7 red. to 1/-. Atherstown and Roachland 47 A. and in Ballylackeene next to Athestown 2 A. 1 R. 19/9½ red. to 12/-. In Rathdowning 8 A. and in Ballyrelly 7 A. 6/0½ red. to 4/-.
The following relating to Lord Anglesey is from my father's MS. collection, Vol. 3, but I do not claim any responsibility for its accuracy.

"The Earl of Anglesey was a native of Ireland, and son of Lord Mount Norris, he joined the Parliament side and went to Ireland in its service, though he had taken no part in the events which led immediately to the death of the King his lordship did not increase his reputation by sitting as one of the Commissioners on the trial of the Regicides. He was made an Earl for promoting the Restoration

"The Earl had over 30,000 acres in the County Wexford alone. He is said to have acquired his monster estate in this manner. Being the leading, or working man, of the Commissioners for the Act of Settlement, he employed agents frequently in explaining to the English settlers that they must surrender their lands to the original owners who were innocent Papists, &c., but that they would be reprimed from other lands; many of these men annoyed at being dispossessed of their houses and improvements, exclaimed that in that case they would sell their interests and return to their native Country, and Lord Anglesey was thus in a position to make numerous cheap purchases. But a more reprehensible mode of acquiring landed property is attributed to him. The delays in getting patents passed were felt by all. Many applied to him in their emergency, and he undertook, on a certain proportion of the estate being assigned to him, to get the matter speedily settled. To this cause the scattered and disconnected state of the Annesley estates is said to be owing, which are stated to have not merely comprised an estate in each County but actually one in each Barony in Ireland. It has been remarked also that the Annesley property was all, or most of it, inferior land, so chosen doubtless by those who surrendered it."

Upon his subsequent examination of the nature and quality of those lands he no doubt represented to the Commissioners that he was too

highly assessed for Quit rent, and by the use of his influence at the Council Table obtained those reductions I have shown.

THOS. ACTON. and JOHN CHILD Great Ballymenan (part) 33 A. 12 P. In Cookerane, alias Coulkerane, 24 A. 3 R. 36 P. Total 94 A. 5 P. stat. Rent £1 3s. 6d.

JOHN COTTERELL, gent. In Stonnyford 13 A. 10½d.

NIC CODDE, Esqr. Part of Buncarrig 19 A. The Castle of Ballyumphant, with part of Ballyumphant, Ballygore and Coolemory, 76 A. In the same 7 A. 2 R. Roscuttstown, alias Rostenstown, (part) 31 A. In Kildeanon, N. part, 14 A. 2 R. 27 P. Total 240 A. 1 P. stat. Rent £2 19s. 11½d.

Improprate tythes granted for ever to Arthur Ellis of the Parish of St. Ellens, and to Humphrey Good those of the Parish of Killinick (a). There is a long list of these improprate tythes on which perhaps a note will not be amiss. I only show those of Forth, and no values are given.

The term means to appropriate to private use. Many things were in the possession of the Monasteries before their suppression in 1539; they had *impropriated* the great tithes to themselves, allowing the small tithes to the Vicar, or substitute, that served the Church. Henry VIII. disposed of these great tithes among his favourites, who thus became lay improprators.

The Revd. Wm. Eastwood, an assistant to Wm. Shaw Mason in that part of the Parochial Survey of Ireland which concerned him, writes thus in 1819 on these tythes (b).

"Lord Portsmouth possesses the great tythes of St. Margarets, the small are annexed to the Union of Tacumshane, and are at the disposal of the Diocesan. Here it may be proper to observe that the Bishops throughout this Kingdom should present to Vicarages in all cases, whether the Rectories are the estates of laymen, or distinct benefices of clergymen; it is their duty to have clerical functions performed and of course to apply the Vicarial tythes for this purpose."

There is much more to this effect and the results, but I refrain.

1682-4.—Although there have been many Articles written on the South of the County, the principal *Description*, which is mainly that of this Barony, is the one we are most concerned with. It was edited by my father in the Journal of the Kilkenny and S.E. of Ireland Antiquarian Society (now the Royal Society of Antiquaries) in Volume IV of January 1862. I reproduce his foot-notes. In his preface he states the date of the *Description* appears to be 1680, and, as the writer is anonymous, that it would seem written by a member of the Synnott family. It was published with the above notes in the Supplement to the "People" in November 1889.

(a) See 15th Report, p. 217.

(b) Shaw Mason's parochial Survey, 3 vol., p. 399. He appears to have employed the resident clergy to write notices of their cures, etc., when he compiled the Survey of Ireland.

I find it anything but a brief (so called) Description, on the contrary so diffuse, digressive, and long-winded, that I am obliged to condense the reports to bring them to reasonable proportions for this article (a); so to the above Journal or the Supplement I refer my readers for any detailed account they may desire.

"A Briefe Description of the Barony of Fort, with a relation of the "Disposition and some peculiar customs of the Antient and present "Natives."

After naming what are called the English Baronies (b), he declares that the Barony of Fort on all occasions of emergency of public concern takes pre-eminence (c), and in all wars and Risings some one prime gentleman thereof had the conduct and command of forces raised in the County. He says the Barony contains 20,000 acres of arable land not naturally fertile, but by the industry and indefatigable labour of the inhabitants so improved that it abounds with all sorts of corn, fruits, &c., and has meadows, and pasture and orchards, not much inferior if not equivalent to the best in Ireland. The farms are diligently hedged and fenced, and he mentions the great use of furze not only as shelter for cattle, but used for roofing dwelling-houses (d) and for fuel. The whole Barony is like a well cultivated garden. There are innumerable clear and wholesome springs some having medical qualities.

Here he mentions "several small rivers at Killaloke, Athsaly, Ballibrenan, and Loyne (e), to which the Ocean flows from the Haven or Barre of Wexford," and contain an abundance and Variety of fish, herrings selling at 3d. a meise, of 612. Innumerable kinds of wild fowl, (quoted in *History of Wexford*, p. 364). Then after describing the Bay, he comes to the "isthmus or peninsula called Rosslare, with "sandy banks extending northwards 4 miles, at the end whereof "was a forte erected by the citizens of Wexford for the defence of "the entrance at the barre(f), but demolished by Cromwell(g)." Then he makes this surprising statement which I have no means of verifying or contradicting, beyond this that the late Sir F. Hughes complained to me of the brackish water there(h). "It was observed "when the above Forte at the Barre was built, there was no fresh "water near to be found, until the sandy banke neere adjacent was

(a) At the same time I do not think I have omitted anything of importance.

(b) The "Irish Baronies" he mentions, Scarawalsh, Ballagheen and Gorey, were not created into baronies until the reign of James I.

(c) This statement is borne out by a summons, enrolled in Dublin Castle to the Wexford gentry in 1345, in which the men of the Barony Forth are named next after the Knights.

(d) Furze wood was used for the *wallin* (little wood) or wicker work to which the thatch was fastened. Until the close of the last Century (1800) almost every dwelling-house was so roofed.

(e) Now Kerlogue, and Ford of Lyng.

(f) It was erected in 1641, but not completely finished in 1649; see *History of Wexford*, p. 254 and 281.

(g) It was not demolished by Cromwell; v. *supra* under 1653.

(h) He and the first Lady Hughes lived there for some time; she died at the Fort in 1868.

" to a great depth digged, whence issued abundantly very pure
 " sweet water to a great height, decreasing when the sea flows at the
 " said Barre, and during the ebbing augmented and was replenished
 " to its accustomed height, retaining always its first purity and taste.
 " In the south part of the Barony there is a Lake called Logh Togher,
 " neer 3 miles in length, half neer as broad, into which is extended an
 " Isthmus or Tongue of land named Our Lady's Isle, at the entrance
 " whereof is a long causey, or rather Bridge, from whence the Logh
 " makes its denomination (a), having at its end a small turret erected
 " before the Castle Gate, in the midst of a strong stone wall with
 " Battlements, extending from the East side into the water.
 " Within this Isthmus, containing 12 acres, is a church built and
 " dedicated to the glorious and immaculate Virgin Mother; by im-
 " potent and infirme pilgrims, and a multitude of persons of all
 " Qualities from all Provinces and parts of Ireland, daily frequented,
 " and with fervent devotion visited, who praying and making some
 " oblations, or extending charitable Benevolence to Indigents there
 " residing, have been miraculously cured of grievous maladies, and
 " helped to the perfect use of naturally defective limmes, or acci-
 " dentally enfeebled or impaired senses.
 " This Logh is once in four or five years opened, evacuating itself
 " into the sea, a passage being cut by command of Squire Cod (b) of
 " Castletown, which during a few months continuing open, flows and
 " ebbs, whereat enters an abundance of fry or small fish, until the
 " gappe becoming obstructed by sand the detained fish become extra-
 " ordinary great and fatt. There is in the midst of the Logh a small
 " island wherein wild fowle laye abundance of egges yearlie; many
 " Rabbets breide therein alsoe.

It would seem that this "Squire Cod" was by name John and a Protestant, mentioned in the Parish registries of Wexford, in which we find that Anne Cod of Castletown married in 1668, the Revd. Thos. Bunbury of Balesker, and that Jane Cod married Thos Richards, Esq. of the Park, and afterwards of Rathaspic. There was also Loftus Cod of Castletown, gent, whose will dated 1696 is at Enniscorthy. This family came over at an early date from Cornwall, where they owned Morwell, *temp.* Ric II. Traditionally Sir Osborne Codde is said to have been one of the Knights who accompanied Fitz-Stephen, and to have built the towers of Cloeast and Castletown. In 1476 Nicholas and Martin Codde were required to appear before Parliament, or lose their title to 3 ploughlands in Rathaspic. This latter was "Martin Codde of Castleton," the first mentioned in the Heraldic Visitation; his son, Osborne, married a sister of Comys, Bishop of Waterford; their son Nicholas, died in 1571, leaving Martin, of Castletown and of

(a) Now Lough Tay. Togher is Gaelic for causeway.

(b) A very complete history of Castletown, with a pedigree of the Codd family from 1476, and the Pallisers, was written by Lieut.-Col. W. O. Cavenagh, and published in the *Journal of the Royal Society of Antiquaries of Ireland*, vol. XLI., Part 3, 3rd Quarter, Sept, 1911, but as my readers may not have an opportunity of seeing it. I give my father's notes on Squire Cod.

Rathaspic, who married Margaret, daughter of Alex. Roche, lord of Rochesland, and begot Nicholas, Marshall of Wexford Liberty in 1599, and slain the year following, during his father's lifetime, leaving Martin Codde, who agreeably with a printed inquisition, was seised of the Manor of Codde, alias Mulderick (red moor) and other lands, with suit of Court of the Barony of the Manor, as appears by an ancient writing made by Osbert Fitz-John Codde. He died in 1627, a protestant, leaving Nicholas, who succeeded him, and several other children. The estate is understood to have been divided among three heiresses, one of whom was Mrs. Richards of Rathaspic. The Mother of the poet Moore was of this family, and lived in the Cornmarket, Wexford.

"Loughsale is situate on the west of the said Lough, not so long or "large, about a mile distant." Here he states that sometimes by a tempest, &c. the waters break their bounds and get to the sea, and while the passage is open many fish come to the Lough, which, he says, contains faire Oysters and other shell fishes.

"Both these Loghs have abundant variety of wilde fowle as the Bay "neere Wexford, and tame and wild swannes frequent."

Then he alludes to the "ample and terrible Rath of Ballytrent," which he attributes to the Danes (*a*), and declares they raised on the first arrival and "strengthened with two Rampires each 40 foot thick "and neere 60 feet distant, circularlie the diameter of the inmost "being towards 100 geometrical paces, situated on the east side of "that Barony (*b*)."

Then he refers to the ancient gentry and their descendants who held their lands from the Conquest (*c*) until the Cromwellian usurpation, and says "they did during the 500 years, alost compleat, without "any diminution or addition peaceable and contentedlie possess "them—never attainted, nor convicted of any crime meriting forfeiture, soe frugallie prudent in their expences, and solicitous to "improve and preserve hereditary peculiar interest, that noe Revolution of time, disastrous accidents, Government, nor advantageous "proposed motives whatsoever could induce, nor force them to "quit their possessions, or alienate them, but some elsewhere ac-

(*a*) Tradition erroneously attributes all such earth-works to the Danes. They seem to be nothing but defensible cattle-folds. The Irish, like the Britons, fortified themselves by "plashing" the woods.

(*b*) This rath forms the beautiful and singular garden of the residence of John H. Talbot, Esq. Its rampires, by forming a shelter from the sea-breezes, render it an oasis on that exposed coast. See more of this under Ballytrent.

(*c*) The feudal or subordinate military policy, was so thoroughly adopted in the Wexford land tenure, as to warrant this idea that each original officer of the invading force obtained a fee of land as his pay, and for future services. Here follows a lengthy note from H. F. H. respecting Robert Fitz-Stephen and others connected with the first conquest of Ireland, which I omit.

"quired valuable additional estates (a). They to perpetuate the memory of their progenitors always conferred their real estates on their male progeny, or next heir male (b), descending lineally in consanguinity; soe that there are untill this day many gentleman's habitacions and villages retaining the names of theyre first quering possessors, as Sinnottstowne, Hayestowne, Sigginstowne, &c., but by the late proprietors were ejected and remaine exiled." They retaine their first Language (c) (old Saxon English) and almost onely understand the same, unless elsewhere educated; and untill some fewe years past, observed the same form of Apparell theyre predecessors first there used (d). The Natives profess and maintain the same forme and faith of Religion their first Ancestors exercised which no afflictions have prevailed on them to alter—Many remarkable monuments of the zeal and devotion of the first progenitors are yet visible and churches and chappells firmly built and richly adorned for Divine Service, a catalogue of some of which are hereafter expressed (e):—

In Rathaspock (f) peece, a church dedicated to St. Brigid, Patroness of Ireland.

(a) This statement is borne out by these instances. The Synnotts obtained large additional properties throughout the Shire. Sir Nicholas Chevers of Ballyhaly, ancestor of Lord Mount Leinster, acquired a large estate in Meath; and Chevers of Killiane obtained a property in the north of the Shire. The Hays of the Hill had Castlehaystown, in the fassagh, or waste of Bantry. The Brownes of Mulrankin built a castle near Taghmon, and another near Enniscorthy, still known by their surname, and thereby rescued the adjacent land from the Irish. The Meylers of Duncormack owned Priesthaggard and a considerable property there, and had much difficulty in defending it from the Irish *temp* Elizabeth.

(b) In opposition to the Celtic custom of tanistry and male gavel, but on the Salique law of excluding females. This custom of descent was peculiar to Anglo-Irish baronial honors, which almost invariably followed the male line. The cause is to be found in the dangerous state of the Colonists, which rendered it necessary to bar women from inheritance.

(c) H. F. H. refers to his prefatory remarks on this subject, to which I also must refer my readers as they are too lengthy to insert and I cannot condense them. He also refers—on the origin of the Barony Forth people—to Vallancey's *Collectanea*, Stonyhurst's *Description of Ireland*, Wakefield's *Statistics*, and a letter of the gentry of the County Wexford to Sir Henry Wallop, printed in Collin's *Peerage*.

(d) It is to be regretted our author did not describe the old costume or customary garb of these colonists. H. F. H., after alluding to a doggrel satire in the *Irish Hudibras* printed in May, 1689, writes: "The Barony of Forth women wore, within the memory of man, a peeked beaver hat, like that worn in Wales, and by Mother Bunch on the stage; and a laced dark cloth boddice, with skirts of brown stuff, trimmed with rows of red galloon. M. le Gouz, who was in Wexford in 1644, noticed the napkin worn as a coif 'in the manner of the Egyptians.' Maidens were distinguished by having their tresses bound up by a simple riband. The French traveller observed the short boddices and the gathered-up petticoats, which thrifty women when at work, girded up with their sashes. He also mentions the women's hats, and says their mantles were very large, of a brown colour, and 'of which, says he, the cape is of course woollen frize, in the 'fashion of the 'women of Lower Normandy.' He adds, 'The people of Wachefort came principally from France.'"

(e) The above catalogue shows that this single Barony possessed no less than 18 churches, 33 chapels, one religious hospital and 2 convents. It is to be remembered that, in ages when roads either were not, or were impassable, it was necessary to have numerous houses for divine worship.

(f) Rathaspock, "fort of the Bishop," now a Parish. The present church is moderna.

A church dedicated to St. Peter (a), Apostle, near Wexford, latelie demolished.

A church dedicated to St. Mary Magdalen (b), latelie become ruinous, having been profanely, as a dwelling-house, inhabited.

An Hospital for Leapers (c) adjoining, now ruinous; the houses and lands thereto ancientlie appertaining, and the revenues given the Soldiery.

A chapel dedicated to St. Michael Arch (d), neere Wexford.

A chapel dedicated to the B. Trinity, on Castle Hills, both of which were demolished and their materials converted to the fortification of the Castle neere Wexford by the Usurper (e).

A church and steeple dedicated to St. John Evang. neere Wexford, demolished, and its stones and materials converted to profane uses.

A convent for friars of St. Francis, neere Wexford, with an elaboratlie sumptuous chappell (f) with a spacious naked precinct, ruinated.

A convent or habitation for Knights Templars at Killaloke (g), decayed.

In Rathmaknee peece, a church ded. to St. Martin (h), become latelie ruinous.

A chapel, ded. to St. Catherine, at Wailshestown.

A church, ded. to St. Devan (i), latelie become ruinous.

In Maglass peece, a church ded. to St. Fintan (j) at Maglass, where also had been a sumptuous ancient house, the Deane of Fernse his mansion, ruinated.

A chapel, ded. to St. at Tagunнан (k).

In Dreinogh peece a church, ded. to All Saints at Kilmacry (l), demolished, its materials profaned.

(a) St. Peter's was just outside the walls. There are no remains.

(b) Now called Maudlontown.

(c) See *History of Wexford*, p. 85, with the altar stone of Kerlogue church, for this note.

(d) St. Michael's of Feagh, Faithee, or Faythe (fahy) means *plateau* or green, and is applied to the flat space sometimes attached to raths. It is the same as a green.

(e) No doubt used to repair the damage done by the battery in Cromwell's siege of Wexford in 1649; not repaired by Cromwell but after his time.

(f) Unfortunately there are no remains of this building which appears to have been unusually ornate.

(g) Now Killiloge, vulgarly Kerloge, a small Parish of three townlands. H. F. H. here refers to S.P. letters of 1541 respecting the dissolved monasteries, etc., in Wexford. They are noticed in my *History of Ferns*, etc., 6 Vol. of Co. Wexford History.

(h) St. Martin, though a foreigner, was a favourite saint among the Irish, nominally in virtue of St. Patrick's alleged relationship with him, but really on account of the intimacy between the church of Tours and the early missionaries to Ireland.

(i) Probably a mistake for Kevan.

(j) This was Fintan, son of Gabhrain. His acts are given by Colgan. Feb. 17. See *Acta*, SS. pp. 349-357. This church is one of the largest. A handsome doorway with circular ornamented arch remains. The Dean's house was near the present chapel.

(k) A name now changed to "Mountpleasant."

(l) Now the parish of Kilmacree.

A church, ded. to St. Kevan at Dreynogh (a).
 A church, ded. to St. Jefellen (b) at Great Killian.
 A chapel, ded. to St. Deignian at Little Killian, ruined latelie.
 In Ballibrenan peece, a church ded. to St. Kevil, demolished, its bells and materials profaned. A chapel ded. to the same.
 In Ballimore peece a church ded. to the B. V. Mother, ruined, the Golden Chalice thereof plundered by Cromwellians.
 A chapel ded. to Seaven Saints, Sisters at one birth brought forth, at Ballibrenan (c), commonlie called in Irish *Shaght Enecn Eee* (d), or the seven daughters of Hugh, their father, so called; neeré which is a fountain wherein young languishing infants being bathed have immediately by the Divine Clemency been restored to perfect health and strenght.
 A chapel ded. to St. Michael Archangel.
 A chapel ded. to St. Munn (e), latelie become ruinous.
 In Kilsowran (f) peece, a chapel ded. to St. Inicke (g), one of the seven sisters aforesaid.
 A church ded. to St. Brigid. A chapel to the same at Sladd (h), ruined.
 A chapel ded. to the same at Trummer.
 A chapel ded. to St. Ranlan at Hill.
 A chapel ded. to St. at Ballimacushen.
 In Tacumshan peece, a church ded. to St. Munn (i), ruined, its bells and ornaments plundered and profaned.
 A chapel ded. to St. Catherine, at Tacumshan (j), ruined, Bells and ornaments profaned.
 A chapel ded. to the same at Ballisampson.

(a) Now Drinagh parish; the patron is St. Kevan, *Hibernice, Caemhain*. Ard cavan in Shilmaher E., is *Ard-Caemhain*. A neighbouring island is called Dar-inis Caemhain. See Colgan *Acta SS.*, pp. 393-4.

(b) Probably for "St. Helen." St. Helen, alias Killiane, is the modern denomination of the parish.

(c) Now the parish of Ballybrennan.

(d) *Seachth Ingenu Aeda*. There is no mention of this commemoration in the Irish calendars, but there occurs "the seven sons of Aedh of Aughrim," at Dec. 20. This sevenfold commemoration both of sons and daughters and bishops is peculiar in Ireland. Pictish clans were divided into "septs," or "seven tribes," there were also British and Caledonian "Hepterchigs." Seven is the perfect number in Biblical numeration.—P.H.

(e) This is Fintan, or Munna, son of Gulchan. His day is 21st Oct. See note in Reeves' *Adamnan's Life of St. Columba*.

(f) Now Kilsoran Parish.

(g) Killinick. The church is modern, being a second time restored. St. Imoghs, or Imoghes, was formerly in the advowson of the Colclough family, together with Bannow.

(h) A townland in Kilsoran parish.

(i) Taghmon in Wexford, and Westmeath, are named after this Saint, as is also Isertmon.

(j) H. F. H. refers here to the old tombstone of John Ingram in this ruined church. I have given in my description of both church and tombstone under Tacumshin, fuller particulars than a note in this place will permit of. They are taken principally from the contributions of the Rev. T. Byrne, and the late Mr. Edmund Horc to the *Journal of the Association for the Preservation of the Memorials of the Dead*, for the year 1903.

A chapel ded. to Our Lady at Tacumshan.
 A chapel ded. to S. Nicholas at Ballimakarn.
 A chapel ded. to All Saints at Ballitory.
 In St. Ibarius peece, a church ded. to St. Ibarius (*a*).
 A chapel ded. to St. Anthony at Fursytown (*b*).
 A chapel ded. to St. Catherine at Butlerstown (*c*).
 A chapel ded. to St. Margaret, to whom women are much devoted,
 their patroness in Travaile with childe, much visited, ruined.
 A chapel ded. to the B. V. Mary, at Iland (*d*) aforesaid, frequentlie
 visited.
 A chapel ded. to St. George at Rathmore (*e*).
 In Carne peece, a church ded. to St. Fintan, with a fair house, the
 Mansion of the Treasurer of Fernes.
 A chapel ded. to the Most holy undivided Trinity at Carne.
 A chapel ded. to St. Vake (*f*), in pilgrimage frequented by persons
 afflicted with Toothach, where praying are immediately eased.
 A chapel ded. to St. at Castle Town.
 In Kilrane peece, a church ded. to St. Rane.
 A chapel ded. to St. at Hilltown (*g*).
 A chapel ded. to St. Nicholas at Ballyconnor, (*h*) ruined.
 A chapel ded. to St. at Ballytrent.
 A chapel ded. to St. Tullan (*i*).
 In Roslare peece, a church (*j*) dedicated to the B. V. M., the bells
 and ornaments plundered.
 A chapel ded. to St. Breagh (*k*), where latelie miraculous accidents
 happened, God demonstrating his Indignation with Signal Severity
 against the contemnners and scoffers of his beatified Servants, and
 profane violaters of things and places dedicated to divine service,
 to the Confusion and immediate chastisement of impious Blasphemers.
 There were very many crosses (*l*) in publique roads and Crucifixes in
 private houses and churches in the Barony, kept, built of stone,
 timber, or metal, representing the dolorous passion of Our Saviour
 Jesus Christ, which, wherever found, were totally defaced, broken,

(*a*) St. Ibar of Beg Ere, 23 April ; called St. Ivory in patents *temp* Jac. 1.

(*b*) Furziestown in Tacumshin parish.

(*c*) Butlerstown in St. Iberius Parish. There are three in Forth.

(*d*) Lady's Island parish. This chapel is in ruins. The stones were used in
 1803 to build the modern chapel.

(*e*) Rathmore in St. Iberius parish.

(*f*) Now St. Vauk's (Fiace) a townland in Carne parish, with ruins of a church.

(*g*) Hilltown, in Kilrane Parish.

(*h*) Ballyconnor chapel is now a stable.

(*i*) Perhaps for Tullock, *i.e.*, St. Doologe, or Toologe.

(*j*) In ruins, has some faint remains of fresco painting, in red colour, repre-
 senting antique shipping.

(*k*) Pulled down some years ago, and a schoolhouse erected on its site. Is this
 saint meant for St. Brioc or St. Brigid ?

(*l*) Crosses of stone were set up to mark the boundaries of church lands, which
 were hence called "cross lands." They had a twofold object—to divert the pagan
 reverence given to "standing" or boundary "stones," or land marks ; and by
 serving as markings, to define where the respective powers of the King's or Sheriff's
 the palatinate's and the churchmen's authority terminated.

or burned by Cromwellian Soldiers (a). Soe odious in our unfortunate age, became even the memory of the first Christian Altar that ever was erected, whereon was offered the propitiatory Sacrifice of all Mankind's Redemption. The direption and demolition of the aforesaid churches and chapels were perpetrated, and their sacred ornaments profaned, since and during the late Usurper's Government. The Barony is very populous, the small villages nere one another, and of narrow extent, hardly any farm contained 200 acres. The natives celebrate with singular pious Devotion the yearly festivities or patron Days in honor of God and his saints, and invite their neighbours and alliance to their houses where they entertain with the best accommodation the country can afford, and with music (b), fomenting indissoluble union and amity among them. They seldom dispose of their children in Mariadg except to natives or those who will reside in the Barony, so that they are generally in consanguinity or affinity neerlie related. Their apparell is after the English mode, of very fine, exquisitely cottoned (c) frize, comelie, but not costlie (d). They take moderate refection at Morn, noon, and night. They are very vigilant so that the Sun cannot surprise them in bed, and after recommending themselves to God they set to work. In Summer they stop work about 10 o'clock and soon after dine, reposing till about 2 o'clock. In Winter they rise before 5.

They are very precise and exact in observing all the enjoyned fasts, never eating flesh on fridays or saturdays, few using eggs, butter, or milk on fridays, and abstaining always from flesh on Wednesday until 1670, when they were dispensed. Here he remarks upon this general temperance, though they make some wonderful "beere and ale (e) very wholesome." They also distill Aqua Vitæ not inferior to any in Ireland. They are of good complexion, firm constitutions, and reach "great maturity of years." They are of a fairly tall stature, well featured, clear skinned, with compact strong bodies, moderate in diet. The Quartan fever since Cromwell's time destroyed many. At the decease of neighbours they meet to console the afflicted and to intern the defunct. They are ingenious and industrious, honored at home and abroad, and inferior to none in their knowledge of the Mechanicke Arts, especially in what relates to Agriculture; honest and candid in their intercourse with strangers, and no robberies or felonies (f) are committed among them, and there are no vagrant native beggars amongst them. Unalterably loyal to their Prince, they exposed themselves to the greatest perills in

(a) This is quite true. Cromwell's iconoclast soldiers destroyed every emblem of the religion of the country they could find, and to the shame and disgrace of their officers and the Government officials of the time I can find no prohibitory order against this desecration.

(b) H. F. H. here quotes an unpublished history of Ireland, written circa 1636, which describes the love of the Irish for the harp, which they play at meal times.

(c) Napped.

(d) Here Sir Wm. Brereton's description of the Irish dress he observed in his visit to this county in 1635 is referred to. See my *History of Wexford*, p. 246-9.

(e) Wexford ale was famous down to Dean Swift's day (born 1667, dead 1745).

(f) A lock on a door was unusual to a late period in this district.

defence of the Crowne of England, and showed their loyalty in confronting and repelling the common Enemy, and frustrating the designs of those who attempted to retard or obstruct the acceptance and submission to his Majesties' Authority for the establishment of a perfect and happy peace in the years 1646 to 1648. Here he refers to "divers protestant Ministers (a) resident in the Barony" and remarks on the good feeling that existed, "Discrepancy in principles of Faith or points of Religious worship, noe way exciting "Discord, Animosity, Aversion, or opprobrious contumelie in word "or act between them."

The mansion houses of most Gentry in the Barony were fortified with Castles, some neere 60 foot high, having walls at least 5 foot thicke, of Quadrangle forme, erected (as is supposed) by the Danes (b), to the number of 30, of which very few as yet [are] become ruinous. Theyre houses [are] built with Stone-walls Sclated, having spacious halls, in the centre of which were fire Hearthes (according [to] the English mode, for the more commodious extension of heat to the whole family surrounding it (but that forme is antiquated) all houses at present having Chimneys. Plebeians have theyre habitacions compleatlie built with Mud walls soe firm and high as they frequentlie raise Loftes thereon, after that forme they finde most convenient for husbandry Businesses; neate, well accommodated with all necessary Implements, more Civile and English-like contrived than vulgarlie elsewhere in many parts of Ireland.

Our Author goes on to say that none of the Commonalty or plebeian natives of the Barony were transplanted or banished by the Usurpers' Substitutes, only those signally known and accused to have persevered in their loyaltie in bearing armes for H.M. of England (c). Added to

(a) Bishop Ram's statement, and Justice Cressy's letter confirm this statement. The Earl of Anglesey, in a letter to Lord Castlehaven, A.D. 1681, refers thus to the state of the country:—"I remember very well the summer before the rebellion, "the Titular Bishop of Ferns coming to his visitation into the Co. of Wexford, "where I then dwelt; at the request of a popish priest I lent most of my silver plate "to entertain the said Bishop with, and had it honestly returned."

(b) This supposition, that these square towers were constructed by the Danes, is undoubtedly erroneous. That people, as Ostmen, had not spread much into the country, and are believed to have built in the circular form, as Hook Tower, and that called Reginald's at Waterford. As to the actual date of erection of some keeps, there is certain information inscribed on stones over their doors. Adams-town tower was built in 1556, Ballymakane in 1616 Ballyconnor in 1580. These abodes, which are smaller than most of the "piles" on the Scottish frontier, appear miserably small and deficient in accommodation; but the single tower we see is a mere remnant and the oldest part of the dwelling-place as it was when inhabited. Its "howse" had a "spacious hall" and offices, usually constructed, as was the contemporary fashion in England, of timber frames, filled up with woodwork and clay. These fragile parts of the tenement perished, from arson during war, and subsequently from age.

(c) This is contrary to the Cromwellian Orders and Reports that have come down to me, or to the late Mr. Prendergast's Commonwealth Settlement book. It is quite clear that all those of the Roman Catholic religion owning land had to transplant, and others, unless they could prove "constant good affection," were banished to foreign parts; only some labourers and a very few infirm and aged persons were exempted.



Castle of the Counts of
Flanders, Bruges

the design of Transplantation, he says, the expelled loyal Gentry were deprived of the attendance of their servants and assisting dependants in their greatest distress and deplorable exile (a).

Yet no incident, calamity, restraint by tyrannical commands or constitutions could extinguish their loyal affection to their lawful Prince, nor extenuate the zeal their predecessors had to attend H.M.'s service in foreign parts, many faithfully and inseparably adhering unto him (b). The prime Gentlemen and Freeholders in the Barony, he says, were Staffords, Rosceters, and Coods (c) (which he spells Cood) and there is a long account of the Esmondes, which,

(a) This also is not correct, as will be seen by referring to the List in the first part of this article of the numbers and description of landholders ordered to transplant. They took their retainers and servants with them, as also their cattle and flocks, unless indeed they made arrangements with the incoming proprietors to take these at a reasonable price, to avoid the long and dangerous journey to Connaught, which seems reasonable to suppose (Notes by P. H.).

(b) (*Continuation of notes by H. F. H.*). Our anonymous author must have been ignorant of some historical passages in 1641-9. Some of the gentry, and particularly Hugh Rochfort of Tagunnan, and Nicholas French, R. C. Bishop of Ferns, were active in seeking and obtaining aid from foreign princes. When in 1642 a Spanish vessel brought arms and gunpowder to Wexford, the townsmen and sailors of the port carried the Spanish flag in procession through the streets, singing:—

"God bless the King of Spain,
For but for him we should all be slain."

(Harl. MSS. 5999). See also my *History of Wexford Town*, p. 257.—P.H. The Irish Confederate Catholics accomplished little because they were always looking abroad; the Scots Covenanters did wonders, not relying on extrinsic aid, the English Dissenters did the most, because they had iron in their breasts, and gold and silver to back them.

(c) Staffords, Rosceters, Coods.

Staffords—This family was traditionally said to have come from Buckinghamshire, and to have sprung from a third son of the line of Staffordes, Dukes of Buckingham. Robert Stafford was a baron by tenure in the time of the Conqueror; his son's name was Nicholas, and grandson's Robert, who died about 1176. Nicholas de Stafford was one of the jurors on an inquest in Wexford in 1296 (Rolls House 24 E. 1, No. 56). Robert Stafford was summoned in arms amongst the gentry of the County in 1345. John Stafford was sheriff in 1610. His son, Nicholas, was appointed governor of the County on the Civil War of 1642.

The Rosceters came from Rocester in Lincolnshire. In 1357 Robert Rosceter claimed he advowson of Rathmacnee, his ancestors probably having built the church and granted the tithes (Register of All Saints, p. 87). Thomas Rosceter of Rathmacnee was expelled in 1653. Bargo Castle was built by one of another branch, whose initials are on an oak panel in the house. Slevey belonged to Walter Rocester in 1608. Another branch lived at Tacumshane, and owned the manor of Tomhaggard.

Coods.—This is still a Cornish and Devonshire surname. Nicholas Codde of Castletown was martial of the armed array of the "liberty" or palatinate of Wexford, and was, as appears by the visitation of the County, slain in the year 1600. His son, Martin, died a Protestant. James Codde of Clogheast was a Captain in the Confederate Wexford force during the Civil War. Robert Codde was Knight of the Shire for the County in 1514. James Codde of "Ballenfane," in Forth, died in 1635, leaving Walter, whose son, Mathew of Ballumphane, was ejected, and his property was afterwards granted to Nicholas Codde, the squire previously mentioned. Among the families unnoticed are Lamport of Ballyhine, of whom the last was a Captain in the Confederate army, the Hays of the Hill; the Frenchs, of whom James represented Wexford in Parliament at Westminster in 1376; and the Rochforts of Tagunnan.

as they were not directly concerned with the Barony, I omit. Wadding of Ballycogle (*a*), eminent in former times; Scurlocke of Roslare, (*b*) for merly enjoyed two manors with a valuable estate in Ballymore and Roslare, unto whom the Copyholders (*c*) by theyr Tenures performed homage, and customary duties and services not elsewhere used. All tenants deceaving were lyable to Heirots (*d*). Transgressors of these Customs (*e*) incurred forfeiture of their interest by Copyhold.

There are many distinct families of Sinnotts in the County, exceeding any other ancient name whose estates were valuable before the late tyrannical usurpation, amongst which the howse of Ballybrennan (*f*) was esteemed the most eminent. Several descendants

(*a*) There is a pedigree of this family in the heraldic visitation of 1608. Thos. Wadding, sheriff of the County in 1380, was one of three who were appointed to provide 20 archers for the defence of the Shire. Thos. Wadding of Ballycogley, by Margaret daughter of Nic Roche, Newbawn, had a son, Richard, who married Elenor, daughter of John Rowseter of Rathmacnee, Esq., and begot Thomas, Philip, James, and Nicholas. Margaret md. to Jas Keating of Baldwinstown, Marion to Edw. Sinnott, Joan to Nic Weale of Wexford, Isabel to Thos. Stafford of Wexford, Elenor to Thos. Scurlock of Bulgan (in the Glynn), and Alice to Thos. Codde of the Knock. Their father married, secondly, Joan, da. of Philip Lampport of Ballyhire, and had one daughter. The eldest son, Thomas, was one of the Knights of the Shire in 1613, and had also a large family. His eldest son, Richard, was, on the breaking out of the Civil War, made treasurer of the County, and was subsequently one of the Confederate Council at Kilkenny. By Mary da. of Patrick Sarsfield, Esq., he had a son, John, who was one of the County Council during the Civil War. The second son of the member of Parliament was Walter, who, by Mary, da. of David Sinnott of Rahyn, had Luke, who was agent to the Confederates in Rome during the War, was afterwards R. C. Bishop of Ferns, and died 1 Dec., 1687; and John, a merchant in Dublin. (Note P. H.)—The M.P. alluded to above was Richard, in 1613, but the place is not entered in H. F. H.'s MSS., Vol. 31., p. 391.

(*b*) Scurlock of Roslare.—This family came with Strongbow from South Wales, where there is a castle of their name. Nicholas Scurlock of Rathredan in Co. Dublin, had a son, Oliver, who was one of the Captains of the Irish Regt. of Kern at the Siege of Boulogne; by a daughter of the White O'Ferrall he had a son, Dr. Rowland Scurlock, who was physician to Queen Mary, and received from her a grant in 1558 of Roslare Manor, and who married Isabel, da. of Jas. Devereux, and left a son, Aristotle, of Roslare, who resided at Carrigmenan in 1592, and gave information respecting the escape of Lord Baltinglas. Aristotle Scurlock md. Eleanor, da. of Thos. Fitz Harris of Kilkevan, and had issue Roland, Thos. and Richard. The eldest son lived at Roslare, and md. a da. of Synnott of Ballybrennan.

(*c*) These tenants were perhaps the only Copyholders in this Kingdom. They doubtless descended from the Ostmen of this district (Some notice of their customs will be found in the first part of this article).

(*d*) Heirots were the best beast or piece of furniture, due to the lord on the death of his tenant, who being originally a slave, was supposed to have no property.

(*e*) See first part.

(*f*) There is an enrolment of a deed of John, son of Richard Synod, of Ballybrennan, *temp* Edw. II. in the Close Rolls. Walter Synod of B. died 20 May, 1530, leaving issue Richard, Walter of Farrelstown, or Ballytramont, Sheriff in 1591, and other children. Richard of Ballybrennan, Esq., the eldest son, performed eminent services to the Crown during Elizabeth's reign. He was Knight of the Shire in 1559, was one of the Commissioners for mustering the array of the County in 1579; purchased the grant of Enniscorthy Abbey and lands from Spenser, the poet, and sold it to Sir Henry Wallop; is frequently mentioned with

from this branch were distinguished by their knowledge in Science and their martially disposed minds, active in their loyalty to the Crowne during all the Insurrections in Ireland, especially during the 15 years wars in Q. Elizabeth's time, when Richard of Ballybrenan, attended by his sons and retainers, was victorious in several conflicts, in one of which Walter, his eldest son, was slain near Enniscorthy. For his fidelity Richard Sinnot became H.M.'s favorite, and she granted him a considerable estate of forfeited lands, which, after the death of his eldest son, he settled on the younger.

To James, the Manor or Barony of Rosegarland.

To John, Cooledyne, with 1200 acres.

To Nicholas (a), Parke, Logh, and other Villages, with several houses in Wexford.

To Sir Wm. Kut, Balifarnocke, with 24 plowlands intire in the Murrowes.

To Edmond, Lingstown, with other Villages.

Leaving only to his grandchild, Martin Sinnott, the ancient Manor of Ballicaran, and Ballybrennan. The present proprietor whereof persevering in his loyalty to his King was expulsed and exiled by the late Usurper in 1653, and his estate given to General Monke, and since detained by the Duke of Albemarle (b); the late proprietor though distressed, went abroad, preferring an existence in foreign parts before transplantation to Connaught, especially as his Sovereign was exiled.

Sinnot of Ballibrennan beares in his Escutcheon or Coate of Armes, a Swan or cignet sable, the field argent.

Besides the above, the ensuing several branches descend—[Forth Barony only]—

Sinnot of Balligery. S. of Rathdowney. S. of Stonehouse of Wexford. S. of Gratkeroke.

eulogy in the State Papers. The Viceroy, in a letter, 19 August, 1582, greatly praises him. He was granted the Manor of Rosegarland, and died 9 Sept., 1591 (See *County History*, Vol. 2, Rosegarland, etc.).

(a) This Nicholas Sinnot's son and who is mentioned by Sir Wm. Breton in 1634 (See my *History of Wexford*, p. 246-7). He was Sir Wm. Synnott and governed the country of the O'Murroughoes (Murphy's) by lease from the Queen. By letter, 15 July, 1600, the Privy Council speak highly of his "qualytie and service" (Council Office Register). He was Knighted 22 June, 1660 (Carew MS. 619). He was one of the Justices of the Peace and resided at Ballyfernock. His son, Walter, had his estate created into a manor, in 1617, and was Knight of the Shire in 1613. (For the account of his son, William, and Sir Jas. Carroll, see 6th Vol. of *County History*, pages 372-81).

(b) George Monk, the principal agent in the Restoration, was the son of Sir Thos. Monk of Potheridge in Devonshire, and was born in Dec., 1608, created Duke of Albemarle in 1660, and died 3 Jany., 1670 (P. H.).

They enjoyed their freeholds and ancient inheritance until the late usurped Government transplanted them (a).

[Here follows a lengthy paragraph on the town of Wexford.]

The chorographic Account of the Southern part of the Co. Wexford, written in 1684 by Robert Leigh of Rosegarland, was printed in the *Kilkenny Archaeological Journal* and edited by my father (b). It was reprinted in the "People," Wexford, 14 Dec. 1889 and 4 Jany. 1890.

It contains very little about this Barony. In the concluding paragraph he says, including Forth and Bargy "the only 2 remaining English Baronies":—

"They retaine amongst ye common people ye old or Saxon language and Customs, for they keep to their old way of worship or Religion, marrye within themselves, bring home their Cattle, and goe to sleepe all noone day, Keep their land well fenced in small Inclosures, and stick to their old habitacons or places of birth, tho' never so much imposed on by their new landlords; but they could not in the Usurper's time keep their small freeholds, for all their strict observance of ye old English Customes, and soe are now become Tenants to those who had the land confirmed to them by the Acts of Settlement. About 8 years ago there landed in these parts a new sort of planters, out of Wales, a parcel of Magpies, forced I suppose by stormy weather, which now breed in severall places in ye Barony of Forth."

Then in the Description of the Barony (c) written by Colonel Solomon Richards in 1682 and edited by my father in the *Journal of the Kilkenny and S.E. of Ireland Arch. Society* for 1859, Vol. II. part 2, page 451, I find this:—"There came with a strong bleake easterly wind a flight of Magpies, under a dozen, out of England or Wales, none having ever been seen in Ireland before. They lighted in the Barony of Forthe, where they have bredd, and are soe increased that they are now in every Village and wood in this country, especially in this Barony-abundant. My own garden, though in the town of Wexford is continually frequented with them."

As to the way the introduction was effected, Colonel Richards supports Ruttie, who wrote of the Magpie in 1778—"It is a foreigner, naturalised here since the latter end of King James II. reign, and is said to have been driven hither by a strong wind."

(a) For Colonel David Synnott, see my *History of the Town of Wexford*. H. F. H. writes, he was son of Michael of the Rahine, by Mary, da. of Edmund Hore of Harperstown. Colonel Oliver Synnott was in the service of the Duke of Lorraine, and was sent to the Marquis of Clanricarde in 1651 on the King's service. *Desid. Cur. Hib.* states that in 1641 "many of the Irish Gael had, as officers in Continental service, and as ecclesiastics educated abroad, acquired extraordinary endowments, rendering them formidable." The same afterwards applied to many of the Anglo-Irish of similar education. There are notices of many other members of the family of Synnott in my father's notes, but as they do not relate directly to the history of this Barony, I omit them.

(b) *Journal* 1858. Vol. II., Part I., page 21.

(c) Most of it is printed in Griffith's *Chronicles of Wexford*, 1877.

It may be safe to say it first appeared in Co. Wexford in 1676. Then the Colonel proceeds to describe the inhabitants of the Barony and their industry. Some of his remarks must be taken with the proverbial grain of salt. He says that owing to their industry and the use of seaweed as manure, they have made the Barony the Garden of the County. Barley, only English barley, the chief crop. Few, or no Cattle bred in the Barony. The men, low of stature, but well sett, thick and strong, very crafty and deceitfull enuff, few scholars, but those that are excell. The women of meane stature, very thick legged, but indifferentlie comelie and handsome, jocal, and pleasant, yett very chaste.

In this Barony about high-noone, not only men and women, but children and servants naturallie cease from labour, and rest for about an hour or two. The Cattle do the same, and all the poultry goe to roost at that time and exactlie at the hour. This he affirms on his knowledge having often seen it.

Here is a Lough called Lough Togher, about 2 miles long and a mile in breadth, replenished with divers sorts of fish, plaice, bass, mullet, fleuks, eelles, &c. The sea being contiguous is let in and out once in 7 or 8 years. In this Lough is "Lady's Island," (a) containing about 12 acres; in former times of ignorance highly esteemed and accounted Holy, and to this day the natives, persons of honour as well as others, in abundance from remote parts of the Kingdom, doe, with great devotion, goe on pilgrimage thither, and there doe penance, going bare-legged and bare-foot, dabbling in the water up to mid-leg, round the Island. Some others goe one foote in the water, the other on drye land, taking care not to wet the one, nor to tread drye with the other; but some great sinners goe on their knees round the Island in the water, and others that are greater sinners yet, goe three times round on their knees in the water. This I have seen, as alsoe I have seen persons of no meane degree leave their hose and shoes in Wexford, and goe bare-footed in dirty weather from Wexford to this Island, which is 8 miles; and, having done their penance, make their offering in the Chapell, and return to Wexford in the same position. This is done every year towards the end of the summer, but the chiefest or most meritorious time is betwixt the two Lady Days of 15 August and 8 September. If any lady through indisposition, be loath to wet her feet, there are women allowed to doe it for them, they being present and paying a fee for it. And this is effectual enuff.

There is another Lough called Lough Sale (b) stored also with excellent fish, and on both Loughs fowl in abundance; but though this Lough hath an Island alsoe it is not half soe holy as the other.

* * * * * (c)

(a) *V. infra.*

(b) Lough of Tacumshane.

(c) Here comes in his description of the town of Wexford, the harbour, and Beg Erin, which I have shown in my history of that town, pp. 363-4.

1722.—On the 27th March, Henry Kenny, Esqr., being sheriff, the grand jury had to consider a proposal from Arthur Gambell to take a lease of some 3,000 acres of unprofitable land called the Mountain of Forth, which appears to have been claimed as a Common by the inhabitants of the town and neighbourhood from time immemorial (a). It is briefly noticed in my history of the town of Wexford, page 395, where the signatures of those who petitioned against the lease being granted are shown in the fac-simile; as also on page 397 those of the grand jury. Their Memorial to the Lords Justices is briefly as follows:—That the unprofitable rocky Mountain of Forth has been a Commons to the inhabitants of the Baronies of Forth, Shelmalier and Bargy, time out of mind; who, especially the poor, have had their firing of turf, and grazed their cattle thereon in the Summer, and now, Arthur Gambell, a person no way interested in the County; has petitioned for a lease of it at 3d. an acre for 99 years, with "Intent to Engrose said Mountain or Common, to his owne private use, which will ruin numbers of poore families, and take away priviledges and rights," etc., etc. The Grand Jury pray your Lordships will "put a stopp to the Petr. Gambell and his evil designs, and will not grant away the Commons," etc., etc. Here follows the signatures of all the Grand Jury; there are several new proprietors of Forth who sign. Here follows a petition (b) from Ric Saunders, Abel Ram, Revd. Archdeacon Benjn. Neale, George Ram, Andrew Knox, and Cornelius Grogan, in behalf of the Baronies, who quote Arthur Gambell's request for a lease, which states that the coarse Mountain land referred to contains some thousand acres of undisposed lands, as yet not found to pay Quit Rents, which will "be of no value unless he laid out a considerable sum in improving them which he would do if he had a long lease." He prays for a lease for 99 years. This was referred on 14 Nov. 1721 to the Collector of Wexford, in whose District the Mountain or Common of Forth lies; who reported that it is coarse mountain ground, very rocky, with but little earth to cover it, over-run with Heath, and worth about 3d. an acre. Upon which the Commissioners of H.M.'s Revenue were ordered to direct a Survey to be made.

The Petitioners declare that "the Mountain or Common of Forth is and has been from time immemorial a Common, whereon they and the inhabitants after they have plowed their Ground and sowed their Corn turn their Cattle on to Graize till they have occasion to make use of them again, and also affords the poor people of the Barronys with a sort of flyring to Burn which is all they are or can be furnished with during the winter season, and that your Petitioners who are the Proprietors of the said Barronys (sic) do claim for themselves and tenants a property in the Commons by an uninterrupted possession time immemorial."

They add that a survey will be an unnecessary expense, and pray that Gambell's petition may be rejected.

(a) S.P., Dublin Castle, Carton No. 271, No. 10488a Parchment.

(b) S.P., Dublin Castle, Carton, No. 271, No. 10488b Parchment.

1764.—The next report we have on this wonderful Barony which has excited the interest and admiration of so many writers, more apparently having been written on it than on any other in Ireland; comes, in point of date, from Amyas Griffith, a contribution to the Dublin Magazine. He writes from Wexford on 28 July 1764, in the nature of a letter, and describes it, "An authentick Description of the town "and County of Wexford." I present such extracts as relate to this Barony, and as he gives no references in support of the authenticity he claims, I must leave it to my readers to judge of the value of what he writes. After describing the Faythe, part of the town of Wexford, he proceeds:

This Fierth, or Faith, is part of the Barony of Forth, which reaches many miles into the country, a skirt of the world famous for curiosities. The inhabitants are old Saxons, and speak a lingua, or jargon, peculiar to themselves; it is a kind of Saxon, but corrupted both by the Irish and English, as it is a mixture of all. They dress as the Irish did formerly, and in their own way are very religious and devout, but the repetition or recital of their customs, manners, etc., would fill up all your Magazine. One of the curiosities of this Barony is a place called Carons-Oard (*a*), 10 miles from Wexford, to the south, containing 60 acres of ground, 8 of which are stoney and unprofitable; it has these thirty years paid 18/- an acre. Six large families subsist on it genteelly, who keep 36 horses, 18 cows, 104 sheep, with the same number of pigs and geese; they send every year to market 260 barrels of barley, with 80 barrels of beans, etc., to my certain knowledge, one of them has given £100 portion, or dowry, with his daughter, though blessed (for sure I may call it a felicity) with 13 children, to each of whom he proposes giving as much. . . . Then he makes this astounding statement on tradition.

It is further handed down to us by the tradition of the vulgar, that on the said 60 acres of Caron's-Oard is interred the famous giant Philin Nathahana; his grave is still to be seen there, it measures 23 feet in length, and I saw a rib, which they assert was his, (though curved and broken) 6 feet long.

This land is part of the estate of Philip Paliser, Esqr., who had the honor to receive a silver cup with the grateful acknowledgment of the Merchants of Belfast for his humanity and care in saving their ship the "Prussia," stranded in the barony of forth, Jany. 1762.

Another curiosity is a subterraneous cavern, the extent of which could never be fathomed; there have been many out-of-the-way bits of antiquity found in this lower region of darkness from time to time.

* * * * *

Then he says—but whether alluding to the Barony only or to the County in general, is not stated,—the inhabitants are polite and hospitable to strangers, and honesty is entailed on them from generation to generation; they delight in doing good, and being of service to all who have the happiness of sojourning with them.

(a) I presume he meant Carnsore.

The females are famed for beauty, and have all a sprightly turn for wit and raillery ; and indeed (if I may be allowed the comparison) Wexford is as celebrated for its fine women as its beer and oysters. He concludes thus :—N.B. The imports of Wexford are brandy, rums, sugars, wines, dyestuffs, porter, fruit of ale foreign kinds, salt, timber, hops, etc. [Exports not named].

Then there is another, a longer effusion on the same subject, from him to the same Editor, dated from Wexford 8 Sept. 1764, which I have condensed considerably lest I weary my readers.

"The gentlemen of the Barony of Fort Keep up the old Irish hospitality to a greater degree than any people I ever was acquainted with. Their houses are open to all strangers"

"The plebeian sort live better than the generality of any of their kind I fancy in the Kingdom." The reason he gives is that they dwell with those who will reward their labours, and use them as fellow creatures."

"These poorer sort of people have all snug commodious cabbins, with good doors, but no locks ; you may travel all over this barony and not see one, either on door, chest, or cupboard. They, like those of the golden age, depend on the honour and honesty of each other, and scorn to surmise or suspect that their neighbours would be guilty of such unmanly and ungenerous actions as to steal." Here he mentions the "Mountain of Fort" as part of the bounds of the Barony, and says nothing can induce them to pass it, or stray from their own country, even a furlong.

After quoting some of the words of what he calls their jargon, and explaining them, he adds :— "They are the most indefatigable and hardest working people you have ever heard of ; they commonly rise at 4 in the morning, and pursue their labours till 12, they then eat a hearty meal and go to sleep, till 2." Here he repeats what has been said by Robt. Leigh about this custom even including animals and poultry (v. supra). "At 2 they rise and continue their several works till 6, when they return to their houses, make merry with their families over a supper provided for them by their industrious wives, and retire to rest about 8. They train up their children early to industry and adoration of the Deity. Disobedience to parents is counted amongst them the most atrocious and never-to-be-forgiven crime. They commonly dispose of their offspring very young, the men marry at 18 and 20, to girls of 14, 16, etc." Here he describes some pre-nuptial customs, which I omit ; as also the pilgrimages and penances at the Lady's Island, on the 5, 6, and 7th September, where and when, he says, "flock Roman Catholics from all parts to do penance." He describes it again, as described by other writers, more fully, and repeats that the transferring penance is even allowed and tolerated by the Priests." He proceeds : "I doubt not but you have heard of the Barony of Fort weddings, which are very uncommon, out-of-the way, and droll. They first prepare a large waste cabbin, malt house, or barn, where they place tables, benches, etc., with wadds of straw in several parts

" of it. After the couple are joined by the priest's hands and an
 " oaten ring, and every person present has heartily smacked the
 " bride, they first make a collection for the priest, then for the piper,
 " and last for the itinerant beggars, who have all assembled to make
 " merry with the happy pair on the joyful occasion. This ceremony
 " over, they seat themselves to dinner, the bride at the upper end
 " of the table, the priest at the lower, the brides-men, brides-maids,
 " etc., all ranged in proper order, with the bridegroom as an attendant
 " or butler, who does not presume to sit at table, but takes a bit
 " now and then, behind backs. They all (but the bride) eat and
 " drink very heartily, especially the priest, who does the honour of
 " the table and diligently helps himself to the tit bits, etc.

* * * * *

" After dinner the bride is handed over the table by the head brides-
 " man, who has the favour of dancing with her; then there is an
 " apple thrown up, and whoever recovers it is honoured with dancing
 " second, in conjunction with any of the brides maids he fancies.
 " When they have danced and drank a great deal the brides-men
 " form a party to carry off the bride, vi et armis; which they com-
 " monly accomplish. There is immediately a hue and cry after them,
 " in which most part of the night is spent. The brides-men (who
 " run away with her ladyship) never do her the least injury; it is
 " only a kind of old custom or formality used among them, in order
 " (I suppose) to try how far the bridegroom would go to find his rib,
 " and prove his affection to his lovely Euridice. When any of the
 " Barony of Fort people die, the whole neighbourhood go in procession
 " to the funeral, observing all the way the strictest silence. You will
 " hear with them no howling, etc., as in Munster, nor do they pay
 " women to screech, and make an Indian-like noise over the deceased;
 " their grief is silent, which is positively the most poignant and
 " lasting. The relatives of the interred neither feast, shift, shave,
 " or make the least merry for 6 weeks, so that we may well say they
 " mourn in sack-cloth and ashes. This is all I can learn concerning
 " the customs and manners of these people."

Sd. Amyas Griffith.

Here ends this extravagant contribution, I have omitted several paragraphs. In reference to the funeral customs of 1764 just mentioned, I cannot omit a notice of a quaint custom still in use in this Barony; at least it was in 1899 which is the date of the *Strand Magazine* for March, in which there is inserted a small photograph sent by W. G. Hadden, of Springfield, Wexford, illustrating one of these peculiar customs. The note accompanying the photographer, after alluding to " the race of industrious hard-working peasants living in " thatched cottages with clean white washed walls, which by their " perfect whiteness at once arrest the attention of the visitor to this " Barony," states that the accompanying sketch " represents a " huge pile of wooden crosses to be seen by the side of the road at " Brandy Cross, Kilmore. The people are devout Roman Catholics " and strong believers in the efficacy of prayers for the dead. When, " therefore, a funeral takes place two wooden crosses are provided;

"on the way to the cemetery a halt is made at the spot shown in the photo (a), and prayers are said for the deceased, after which one cross is deposited in the hawthorn bush or under it; the procession then goes on its way, and after the interment the other cross is fixed at the head of the grave. It is hard to account for this strange proceeding which has been a custom from time immemorial."

1776.—Mr. Arthur Young (b) and Mr. Robert Fraser writing on this Barony in 1776 and 1802 respectively, deal principally with the agricultural and pastoral capabilities of the Barony—Fraser's is a statistical survey (c), but he has many words of praise and approval for the industry and high character of the Forth people. He condemns the account Mr. Young gives in his flying visit to Forth and Bargo, and says (page 56) "It is of little moment to notice anything said by a man, who, professing he had a desire to visit these baronies of which he had heard so much, passed through them in a part of a day, and left them the next morning at an early hour." (d) Fraser gives in appendix a short vocabulary of the Forth language, (e) but the most complete and best known is the Glossary of the old dialect by Jacob Poole (f) of Growtown near Taghmon; edited by Wm. Barnes. But both Fraser's statistics and Poole's dialect are outside the scope of this article.

1780.—The last Report on this Barony I have to present is that of General Vallancey, R.E. (g) whose military despatches on the state of the defence of the S.E. Counties of Ireland in case of invasion—1770—are best known and valued (h).

His report on the language, manners, and customs of the Anglo-Saxon Colonies settled in the Baronies of Forth and Bargo in 1167-9, is written in 1780; after describing the situation and extent of the Baronies and the invasion, he says about Forth:—"This Colony (the result of the invasion) has preserved its ancient manners,

(a) This is by a stone wall, close to a wooden gate, where under the bush there appears a huge mound of these crosses.

(b) Arthur Young (1741-1820) agricultural stand author of many works on agricultural and political subjects. His tour in Ireland published in 1780. His annals of Agriculture were published in 47 volumes, appearing continuously till 1809. He travelled much in France and Italy. He was agent for Lord Kingsborough in Co. Cork in 1777-9.

(c) Statistical Survey of the Co. of Wexford, printed for the Dublin Society, 1807.

(d) As a matter of fact there is nothing new or of historical interest in his Article, which I find very briefly noticed by my father in his MS., Vol. No. 51, p. 50.

(e) Page 143.

(f) London: J. Russell-Smith, 36 Soho Square, 1867.

(g) Chas. Vallancey (1721-1812) son of a French Protestant, the name spelt Vallancy in the Army List, Antiquary and Officer of Engineers, Engineer in Ordinary in Ireland, 1762. Fellow Royal Society 1784, General 1803. He died in Dublin 8 August, 1812. His portrait is in the Royal Irish Academy.

(h) Brit. Mus., Addl. M.SS., 33118, page 131. His essay on Fortifications, 8vo., Dublin, 1757.

" customs, and language, and, fully occupying every inch of the
 " ground, the natives could never obtain a re-establishment therein.
 " As population increased some of the English have been obliged to
 " remove into the neighbouring Baronies within these 50 years, and
 " by an intercourse with the Irish, the language of those emigrants
 " became corrupted, and these, by their connections with their
 " kindred remaining in Bargie and Forth, have in some measure,
 " introduced this corrupted dialect there.
 " When I was first acquainted with this colony, [i.e., circa 1780] a few
 " of both sexes wore the ancient dress; that of the man was a short
 " coat, waistcoat, and trunk breeches, with a round hat and narrow
 " brim; that of the woman was a short jacket, a petticoat bordered
 " at bottom with one, two, or three rows of riband or tape of a different
 " colour. We have seen one, whose jacket was of superfine woollen
 " cloth, of a dark brown colour, edged with a narrow silver lace.
 " The dress of the head was a kircher.
 " The names of the old Colonists are Hore, Cod, Stafford, Whitty,
 " Rossiter, Sinnot, Murphy, Stephen, Quiney (a), etc. The gentlemen
 " who now inhabit the country are mostly descended from the
 " officers and soldiers of Cromwell's and King William's army,
 " viz., Hervey, Nun, Edwards, Hughes, Palliser, etc.,
 " The people of these Baronies (b) live well, are industrious, cleanly,
 " and of good morals; the poorest farmer eats meat twice a week,
 " and the table of the wealthy farmer is daily covered with beef,
 " mutton, or fowl. The beverage is home-brewed ale and beer, of
 " an excellent flavour and colour. The houses of the poorest are
 " well built and well thatched; all have out-offices for cattle, fowls,
 " carts or cars. The people are well clothed and strong and laborious.
 " The women do all manner of rustic work, ploughing excepted;
 " they receive equal wages with the men. In this delightful spot
 " the greatest harmony subsists between the landlord and the farmer;
 " and it is common to meet the tenant at the landlord's table.
 " Such is their aversion to idleness that if a beggar is met in these
 " Baronies he is immediately handed from house to house until he is
 " out of the Barony. The professed religion is the Roman Catholic;
 " there are about 100 to one Protestant. Marriage is solemnized
 " much in the same manner as with the Irish. The relations and
 " friends bring a profusion of viands of all kinds, and feasting and
 " dancing continues all night; the bride sits veiled at the head of
 " the table, unless called out to dance, when the chair is filled by one
 " of the brides-maids. At every marriage an apple is cut into small
 " pieces and thrown among the crowd, a custom they brought from
 " England, but the origin of it had not descended with it. The
 " produce of the soil in these Baronies is great, the whole is under
 " tillage, and near the sea-shore they manure with the sea-weed
 " twice a year, and in the memory of the oldest man the ground has

(a) Quiney—a Cromwellian—he got 59 acres in Talbotstown in Rathmacnee.
 Stephen is not known.

(b) So he includes Bargy.

" never been fallowed (*a*), but a plentiful crop obtained every year.
 " The parish of Carne contains 500 acres, all or mostly under tillage ;
 " this parish pays £100 a year for tithes to the rector. The church-
 " land of Carne contains 60 acres, of which 40 are ploughed, and
 " pays the rector £14 14s., and to the landlord £90 a year.
 " Fuel is scarce in this district ; the chief firing is furze, planted on
 " the tops of all the dikes ; these are cut and dried, and bring a good
 " return. Along the Coast there has formerly been a bog or turbary,
 " which has been encroached on by the sea so much that now it is
 " covered with sand, and that, at high water, with many feet of the
 " watery element. The great expense of cutting and drying this
 " turf renders this kind of fuel too dear for the common people.
 " In this turbary many feet under the sea at high water, trees are
 " daily found, and some dug up, they consist chiefly of oak, fir, and
 " hazle."

1798.—The Rebellion in this year in regard to the Barony is beyond the scope of this article. All the ancient records of both town and County were destroyed in the insensate spirit of the time. How easy to destroy, how impossible to replace !

In concluding these extracts and remarks on the MSS., Reports, and papers, that have been written on this Barony, I must not omit to mention a little book of 200 pages called " Notes and Gleanings relating to the County Wexford in its Past and Present Condition " by the Revd. Wm. Hickie, writing under the pseudonym of Martin Doyle ; published in 1868 ; with a map of the County (*b*). It is well written and readable, although it contains some errors and one or two glaring inaccuracies. He repeats the descriptions from the Southwell MS., but I do not think he has added anything to what I have already shown. He gives some statistics, exports and imports, etc., and describes the improvements his contemporaries of 50 years ago have done to improve their estates, but adds nothing new or of importance as history connected with Forth or Bargy.

(*a*) Perhaps he means never allowed to become fallow. Fallowed land is what has lain a year or more untilled or unseeded, or land that has been ploughed and harrowed for a season *without being sown*. It must certainly be wonderful land that can bear a plentiful crop every year without being sown !

(*b*) 8vo., Geo. Herbert, Dublin, 1868. Dedicated to John Rowe, Esq., of Ballycross.

1848.—I present the Valuation of the Barony in 1848 (excluding exemptions) as shewn by the Committee appointed by the Grand Jury of the County for that year, in accordance with Act 6 and 7 William IV. cap. 84, and afterwards I propose to notice and describe the castles, residences, places, and objects of historical interest in the different Parishes in the Alphabetical order shown. These notes will come principally from my father's Barony Book of Forth MSS. Vol. 51.

BARONY OF FORTH.

Parishes.	Quantity			Annual Value of Land.			Annual Value of Houses deducting			Total Value of Land and Houses.			Total excluding Exemptions.		
	a	r	p	£	s	d	£	s	d	£	s	d	£	s	d
Ballybrennan...	1040	3	29	795	12	0	73	11	0	869	3	0			
Ballymore ...	2524	3	21	1938	12	0	117	4	0	2055	16	0			
Carn ...	1962	3	27	1658	13	0	175	11	0	1834	4	0			
Drinagh ...	1170	1	6	1164	1	0	139	19	0	1304	0	0			
Ishartmon ...	965	1	0	879	9	0	79	17	0	959	6	0			
Kerloge ...	268	3	32	217	10	0	13	8	0	230	18	0			
Kildavin ...	3409	2	18	1781	19	0	81	1	0	1863	0	0			
Killiane ...	1073	2	34	998	16	0	48	4	0	1047	0	0			
Killinick ...	1283	0	8	964	0	0	37	0	0	1001	0	0			
Kilmacree ...	1111	3	38	1023	1	0	58	4	0	1081	5	0			
Kilfrane ...	2047	2	3	1680	0	0	130	11	0	1810	11	0			
Kilscoran ...	2151	0	15	1856	8	0	106	1	0	1962	9	0			
Lady's Island ...	596	1	7	572	11	0	60	6	0	632	17	0			
Maudlintown ...	840	2	15	1069	10	0	155	10	0	1225	0	0			
Mayglass ...	3527	0	3	2608	9	0	239	1	0	2847	10	0			
Rathaspick ...	2803	2	31	1730	5	0	290	6	0	2020	11	0			
Rathmacnee ...	1860	1	24	1439	12	0	145	19	0	1585	11	0			
Rosslare ...	2513	2	22	1397	18	0	143	13	0	1541	11	0			
St. Bridgets ...	9	0	33	16	2	0	15	4	0	31	6	0			
St. Doologes ...	3	3	17				375	4	0	375	4	0			
St. Helens ...	670	2	13	530	3	0	54	18	0	585	1	0			
St. Iberius ...	890	3	2	848	17	0	52	1	0	900	18	0			
Do. in Town } of Wexford }	15	2	10				2821	12	0	2821	12	0			
St. John's ...	523	2	35	947	15	0	1800	18	0	2748	13	0			
St. Margaret's ...	467	1	7	460	6	0	58	5	0	518	11	0			
St. Mary's ...	11	0	36	10	10	0	1090	14	0	1101	4	0			
St. Michael's ...	386	3	4	368	5	0	35	7	0	403	12	0			
Do. of Feagh ...	99	1	15	180	11	0	941	4	0	1121	15	0			
St. Patrick's ...	6	2	28				758	8	0	758	8	0			
St. Peter's ...	1404	1	1	1336	3	0	521	13	0	1857	16	0			
St. Selskar's ...	20	2	18	18	0	0	2848	4	0	2866	4	0			
Tacumshin ...	3153	0	14	2442	7	0	137	13	0	2580	0	0			
Total of the Barony, exclusive of Exemptions															
	Quantity.														
	a	r	p												
	Value														
	£	s	d												
	4451	16	0												

BALLYBRENNAN.—This parish contains the following townlands, in none of which can I find recorded anything of historical interest. Big and Little Ballybrennan, Ballycurran, Ballykeree, Ballymacushin, Blansheens, Cottage, Ford of Ling, Loughard, Martinstown, Rathdowney, Ratholm, Tenacre, and Yoletown.

Dr. John O'Donovan (a) after describing the bounds of the parish, and the derivation of the name, Baile Ui Bhraonain, as the Bally or townland of O'Brennan, who must have been located here before the arrival of the English, states:—Of the old church of Ballybrennan only the east gable, the south wall, and a small portion of the north wall remain. The east gable contains a pointed window about 3 feet high on the outside and 8 inches wide. The south wall contains a pointed doorway and also a much injured window placed near the S.E. corner. The bit of the north wall which remains contains a quadrangular little window, but evidently only a few centuries old. The west gable is entirely destroyed and the length cannot be ascertained. Its breadth is about 15 feet. On the engraved map from the Down Survey a Castle is shown near this church. Its site is said to be at present occupied by Mr. Jones's house, of which one wall of the Castle forms a part. This Castle is said to have been erected by the family of Sinnott, who occupied it till the time of Cromwell. In the N.W. corner of the townland of Little Ballybrennan is a Holy Well, called St. Keevil's Well, at which Patterns were annually held on the 27th August. The nearest saint's name to it is Coimgehall (Candida) which was that of a virgin, but her day was, according to the Calendar, the 7th July. Whose day was the 27th August?

In my Calendar of Saints' Days edited by J. J. Bond, I find 27th August was that of Rufus, Martyr (P.H.).

Ballybrennan was the chief house of the Sinnotts of whom a full account is given in the Description. They grew to be the most numerous race of gentry in the County. They also owned "Sinnotts-land," a large tract from Castlebridge to the sea, which had been granted them in the 13th Century (b). David 'Synad' was here in 1210. 'Melancthon,' says Sir Richard Sinnott built Ballybrennan Castle (c) (no date given). In the Down Survey Map there is a sketch of a small castle with two houses or out-offices close to it; on the other side of an arm of the sea a little further up is the church. This is the castle and church alluded to by Dr. J. O'Donovan. The description which accompanies this map, states, "There is at Ballibrenane a Castle, with a slate house, a decayed church and cabbins." The whole parish is owned by the Synnotts. It is highly improbable that this castle and the one referred to above are the same.

(a) John O'Donovan (1809-1861), well-known Irish Scholar and Historian, L.L.D., Edited the Annals of the Four Masters, 1848-51, died 1861.

(b) Presentments of the Juries of the Cos. of Kilkenny and Wexford, A.D. 1537. Edited by H. F. Hore, Esq., and Rev. Jas. Graves, Dub., 1870; quoting *Cal. Pat. Rolls* 15, Jas. I.

(c) P. H. MS., Vol. No. 31, p. 61.

Lewis(a), writing in 1835, states Ballybrennan Castle is the property of the Earl of Rathdown, and is occupied by Mr. R. Jones, who has a large corn store here, and has lately erected a windmill. The remains of the ancient castle, except a wall incorporated in the modern dwelling-house, have been taken down by the present tenant, several human bones were recently found near its site. The church is in ruins. He adds, Mr. Jones has reclaimed from the Harbour about 5 acres of land, now forming a thriving plantation. The Description notes 3 chappels here, dedicated to the Seven Sister Saints, to St. Michael the Archangel, and to St. Munn, this one ruinous.

BALLYMORE.—In 1420 the Manor was valued at £7 13s. 4d. This parish contains the following townlands:—Ballyboher, Ballyboy, Ballyregan, Banoge, Butlerstown, Churchtown, Coddstown Great and Little, Crylough, Garryhack, Gibboghstown, Gurgeelagh, Grageen, Grageen Little, Graheeroge, Grahormack, Greenfield, Harveystown, Hilltown, Jonastown, Knockhowlin, Linziestown, Littlebridge, Newhouse, Rathnedan, Rathrolan, Staplestown and Yoletown.

Dr. O'Donovan after describing the situation of the Parish, and its name, obviously Baile Mor, *i.e.*, Bigtown, states:—The old church of Ballymore on the townland of Grahormick, consisted of nave and choir, of which the latter is now destroyed to the very foundations. The nave is 40ft. in length, and 17ft. 6in. in breadth, and the choir was 18ft. by 14ft. The middle gable is in good preservation and contains the choir arch, which is pointed and constructed of thin flags. It is 6ft. in height from the present level of the floor, and 5½ft. in width. The west gable had a belfry at top which is now nearly destroyed. It contains a quadrangular window placed at the height of 10ft. from the ground, and measuring 1ft. 8ins. in height and about 6in. in width on the outside. At the distance of 13ft. from the west gable there is on the south wall a pointed doorway constructed of green flags, and measuring on the inside 6ft. in height by 3ft. 10in. in width, and 5½ft. in height and 3ft. 2ins. in width on the outside. At the distance of 13ft. to the east of this doorway there was a window on the same wall, but it is now so injured that its dimensions could not be given. At the distance of 9ft. from this broken window there is another which is quadrangular, measuring 3½ft. in height and width on the inside and outside (where it is 4ft. from the ground) 1ft. 11ins. by 7½ins. in width. The north wall is destroyed nearly to the ground. This wall had a doorway exactly facing the one in the south wall, and evidently of the same dimensions with it. The south wall is 8ft. in height and 2½ft. in thickness and built of round stones which are not very large. This church was dedicated to the B.V.M. and a "pattern" was annually held at it on the 15th August. On the townland and about a quarter

(a) Samuel Lewis, the elder (1831-42) Topographer, d. 1865. His *Top. Dictionary* was published in 1837.

of a mile south of Ballymore Church stands a castle which is called after the townland. It is square, 23ft. by 25ft., and about 45ft. high, in good preservation, having its original roof, and is still in use. There is nothing else of antiquarian interest in this Parish.

- 1332.—The earliest record I have is that of a commission to Adam, Bishop of Ferns and John de St. John, Sheriff of Wexford, to inquire and report on the rents, customs, etc., of the tenants of "Ballym'carn, "Balymor, Ballylanreth, Balyregan, Balysampson and Balybeg," in Forth(a). John, son of Richard 'Synagh,' was given power under letters patent to take charge, receive and account for rents, etc.

In the 4 Ric. II (1380) Thos. de Middilton was prebend of Crospatrick and the chapels of Roslare and Ballymore, and being absent £9 4s. 5d., two-thirds of the issues of his benefice, was deducted. There are several more of these fines on absentees recorded.

- 1430.—David Roche, surety for Nicholas fitz David Roche, appeared before the Barons and swore to account for 1 messuage and a carucate (120 acres) of land in Ballymore, which were the said David's, now in the King's hands since 7th Sept. last(b).

- 1481.—An inseximus by King Edw. IV., at the request of Jas. Devereux, chaplain, 1 Nov., 1481, of letters patent, whereby John Earl of Shrewsbury, Wexford and Waterford, etc., Seneschal and Constable of Ireland, granted and delivered to Clement Devereux of Ballymore, all the messuages and plowland in Great Coddleston and Hervieston, all the mess. and 17 acres in Galmoriston and Gibbocks-ton, within his Manor of Ballymore, for 61 years at the rent of £2 6s. 8d. silver, usual money of Ireland, dated 20 May, 1452. Then follows a commission dated 3 July, 1548, to Sir Walter Browne of Mulrankan, Kt., Robert Stafford of Wexford, gent; Thos. Browne, Rector of Clone, and Nicholas Stafford, Rector of the Church of the B.V.M. of Wexford, and Patrick Stafford of Wexford, senior, to take the examination of all such witnesses to the interrogatories in a schedule annexed, *ad perpetuam rei memoriam*, which John Isham of Brianston, gent, and James Devereux of Lynceston, husbandman, should produce, and to return the same into chancery(c). Here follows the deposition of Ellyn Somyrs, wife of Edmund Piers, who gave interest to Clement Devereux upon Coddstown and Hervieston.

Here is a petition from Aristotle Scurlock of Ballymore, the exact date is not stated(d), showing that he was seized in his demesne as of fee tail of the Manor of Ballymore, among other lands of which he

(a) *Mem. Roll*, 6, Edw. III.

(b) The interrogations and answers are in full in *Mem. Roll* 2, Edw. VI.

(c) *Mem. Roll*, 9, Hen. VI., m. 36.

(d) Egerton MS., Brit. Mus. No. 74, p. 250, Roll ad. 21.....facie. On referring to the Patent Rolls I find his petition quoted (*Pat. Roll*, 3 D., 12.3) and the date 21 Elizabeth, A.D. 1578.

had an exemplification and the great seal, but which seal by much handling, etc., had become broken and lost, he prays the Lord Chancellor to grant the enrollment of the exemplification and witnesses to remain to fortify and maintain his estate, etc.

By the Down Survey Map, all the lands in the Parish are owned by Rowland Scurlock, except Hilltown, owned by Jasper Stafford.

There are "thatch houses" mentioned at Ballybeg, Yoltown, Garrehack with a windmill, Gragelang, Hilltown, Jorockstown, Grayhoroqe, Chapple, Great and Little Codstown, Graigue, and Linchestown. At Graycormocke there is an old castle (*a*), and at Ballybogh 2 thatch houses and a water mill. There are no sketches in this map.

BUTLERSTOWN.—The rent of this townland in 4 Jas I., was 6oz. of Pepper and suit of Court.

HILLTOWN.—Among the Egerton MSS., (*b*) there is a Deed dated at Wexford, 19 July, 1521, by John Bikley, Seneschal of the Liberties, whereby George Earl of Shrewsbury, granted and confirmed to Johanna Devereux, the daughter of John Devereux, 80 acres in 'the Hilton of Ballymore,' which were lately in the hands of Sir John Browne, Rector of Rosslare, and were then in the Earl's hands, to hold to her and her heirs at the will of the Earl and his heirs, according to the ancient customs of the Manor of Ballymore, at the rent of £1 6s. 8d. On the 5th Jan., 1536, Patrick Stafforde appeared before Thos. Cusake of Cosyngeston, gent. the King's Seneschal of the Honor of Ballymore, in open Court, and in the name of said Joan, then his wife, prayed to be admitted to the lands, to hold to him and his heirs of the Crown, according to the Deed and the custom of the Manor. He was admitted accordingly, paying a fine to the King.

Another Deed dated 19 July, 1521, was produced by J. Bikley, whereby the Earl grants to John Devereux 102 acres in Ballybeg in same parish, to hold at his will according to the ancient custom of the Manor of Ballymore, at the rent of £1 14s.

At Staplestown there is mention of a Castle and 40 acres granted to Philip Hore, 18 Chas. II (*c*) (1666).

In 5, Edw. VI., "Edw. Duff of Kingshille," Co. Carlow, intrudes into 100 acres arable, 100 pasture, and 100 wood in Ballymore, parcels of the possession of the late Abbey or Monastery of Ferns, now in the King's hands (*d*).

(*a*) This Castle, of which there are no remains left, was probably built by the Turners, who lived here in the early part of the XVI. century, 400 years ago, and owned land in and about the town until the Keatings of Baldwinstown intruded. See petition of Jas. Turner, Burgher of Wexford. Presentments of the Grand Juries of the Counties of Kilkenny and Wexford, 1537. P 61.

(*b*) Egerton MS., Brit. Mus., No. 75, p. 140.

(*c*) Jas. Roche was proprietor in 1558.

(*d*) *Mem. Roll*, 5, Edw. VI (1551) m. 55.

CARN contains these townlands—Ballask, Ballyfane, Ballygarra, Ballysheen, Ballytra, Barnawheel, Bohergreen, Bunarge, Buncarrick, Burrow, Bush, Carna, Castlepaliser, Castletown, Chour, Churchtown, Clougheast, Coolcam, Cools, Crosslands, Hilltown, Inish, Knockaneasy, Loghinsherd, Moortown, Nineacres, Pullington, Raheenmoor, Ring, Ring Green, Ring Little, Ringsherane, St. Vogues, Shilbrack, Summerstown, Tedwards and Threacres.

Dr. O'Donovan after describing the boundaries of this Parish and stating that the name is supposed to be a compound of "carn," a heap of stones (*a*), and "soir," east, ridicules the remarks of Archdale and Gough, and continues—There is no townland of the name of Carne in the Parish, but it is said that the original parish church was situated in the townland of Churchtown, in the east side of the parish, where the site of it is still pointed out. In the townland of St. Vauks there is another old graveyard, in which stands a rude little chapel called after a St. Vauk (of Vaak) of whose history I know nothing, nor find any name like his in the Irish Calendar. There is near the church a holy well, name after the same saint, at which "patterns" were held annually on 20 January (*b*) * * * * The saint may be of Anglo-Norman or Welsh introduction into this Barony. In the S.E. point of the same townland is shewn a feature called the Giant's Grave, but it is now nearly effaced. Sites of several castles are shown in the D.S. Map, one of which is still in good preservation, but the others nearly destroyed. Clougheast Castle stands in the middle of the townland of that name, and can be seen from a considerable distance. The walls are 70 feet high and in good preservation. The castle of Castletown, called in old documents Moliordocke (*c*). Parts of it still remain, and Castletown House is partly built of it. There was also, according to the natives, a castle in the townland of Castle Paliser, standing a short distance to the east of Castle Paliser House, but it was totally effaced some 10 years ago. It is also said that there was a castle in the townland of Ballyfaan, but there is no trace of it at present, if it ever existed. Thus far Dr. O'Donovan. In the D.S. Map before referred to there are sketches of a large castle and house attached, belonging to Nicholas Codd, Esq., protestant, and a windmill further down; another castle at Ballyumphant (*d*) belonging to Jas. Barry, and several houses or cabins are shown. This is the description accompanying the map:—"There is at Ballyumphant a castle, a slate house and 7 cabbins; at Clougheast a castle with a slate house, "a windmill and 4 cabbins, a church in Decay at Churchtown with "10 cabbins; thatch houses at Ringe and Ballyfeenie."

Lieut. Colonel W. O. Cavenagh wrote an article for the Royal Society of Antiquaries, which appeared in their Journal, Part 3, Vol. XII.,

(*a*) It also means a Pagan altar.

(*b*) Fabianus et Sebastianus, Mar. 20, Jan. 7. In my calendar.

(*c*) Mullach Dearg, the Red Summit.

(*d*) Now Ballyfane.

3rd Quarter, Sept., 1911, on Castletown, Carne and its owners; giving the pedigree of the family of Codd from 1476, and shewing a map of part of this Parish which I traced for him from the Down Survey. To this well written and careful account of the place and owners I must refer my readers.

1472.—The Church of St. Fintan (a) of Carn. See also Description *supra*. By the rolls of the Parliament held in 1472 (b) it appears that Friar Jas. Keting, Prior of St. John of Jerusalem in Ireland, shewed that Richard Rede, for his soul's sake, and for the soul of Richard the Earl (Strongbow) gave to God and St. John the Baptist, and to the Hospital of St. John of Jerusalem. the church of St. Fintan of Carn(c).

The family of Codd are of very ancient lineage in this County. I find a John Codd, son of Osbert, a juror on the Countess of Pembroke's lands in 1307(d). They were first at Rathaspick, Sir Osborne Codd owning lands there in 1357(e). Roger Codde was Abbot of Tintern in 1346 (f) Osbert and Geoffry "Cond" in 1323 held half a knight's fee in Carrucornan, by suit of Court and 20/- of Royal service(g). Carrucornan is mentioned in the Inquisition on the lands of Aymer de Valence, and is identical with Carne(h). These are the first of the name I find here. Then comes James Codde of Carne, who was Sheriff of the Cross or Churchlands, in 1441(i). Martin and David Codde of 1476 have their descendants described in the article before referred to, page 258; Colonel Cavenagh also shows a pedigree of the Pallisers.

Geo. Griffiths in his *Chronicles of Wexford*, p. 197, states that Osbert Code, 3rd son of Walter of Morewell in Cornwall, came over to Ireland with Robert Fitz Stephen in 1169, and soon after settled on Moliordock near Carnsore Point. He gives no reference, and I can find no record of it among the names of the Anglo-Norman invaders. However, it may be true, but I am doubtful of all statements unsupported by some evidence. One of the name Clement Cod, was on the inquisition on the Ostmen in 1283(j), which shows that he was in the County then, but that is more than 100 years after the invasion. The first settlers at Carn of the name, were Osbert and Geoffrey in 1323.

CASTLETOWN.—I append some notes from Colonel Cavenagh's article before referred to. The traveller on the road to Carnsore Point from Wexford will notice, after passing Lady's Isle with its picturesque ruins of tower and church, the three-storied house called Castie Palliser, now reduced to the status of a farm-house,

(a) St. Fintan, son of Gobhrain. See *Celgan Acta SS.* 349-357.

(b) Roll No. 81.

(c) Addl. MSS., Brit. Mus., No. 4800, p. 63.

(d) Addl. MSS., Brit. Mus., No. 4790, p. 17.

(e) H. F. H., MS., Vol. 31, p. 294.

(f) *History of Tintern Abbey*, p. 16.

(g) H. F. H. MS. *Barony Book of Forth*, p. 127. Roll quoted, date 17 Edw. II.

(h) Note by H. F. H., same book, p. 119.

(i) *Mem. Rolls Irel.*, 20, Hen. VI.

(j) See *History of the Town of Wexford*, p. 93.

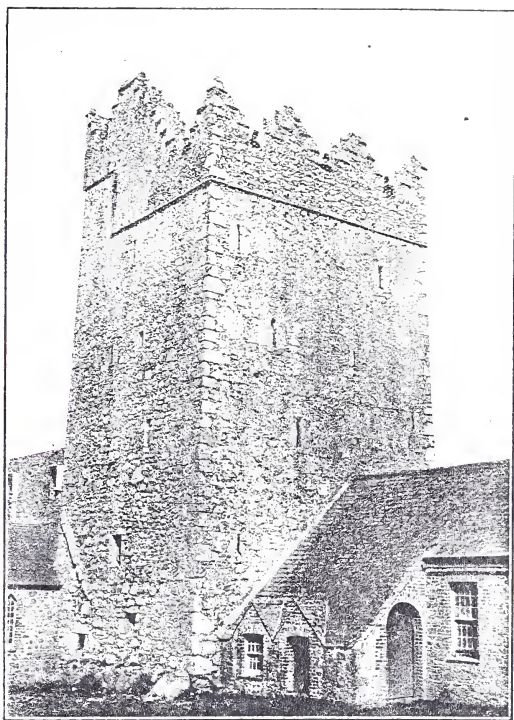
a little further on the well preserved peel tower of Clougheast. At the crossroads to Churchtown an imposing gateway on the right hand, with lofty piers of masonry surmounted with granite acorns, meets the eye. This is the entrance to the Manor of Castletown, and opens on to an avenue a third of a mile long leading to the house. This now uninhabited mansion is a long, irregular, high pitched, slate-roofed building, with plaster-covered walls, a low porch, and many chimneys, being flanked at each end by detached outbuildings of similar design at right angles, stables and so forth. Round, past the east wing, are the usual offices of the home-farm; behind the main portion sheltered by a high wall is the old flower garden, in one corner there used to be a marble slab surmounted by the sculptured figure of Lady Keanes' favourite Italian greyhound; this has, however, been recently removed. The interior of the house is comfortable, but uninteresting, containing massive doors and frames and unpretending chimney-pieces of Kilkenny marble. Both Castletown and Clougheast towers are said to have been built by Osbert Codd (a). The two were no doubt coeval, but of a later date than the 12th Century (b). They were probably of the same style of architecture, and an inspection of the still fairly perfect remains of Clougheast should give a very good idea of Castletown as it was in the days of the Codd. At Castletown little of the old building is left, and that little of the original tower of the Codd is encased in the present west wing. A low doorway gives access to an oblong vaulted chamber, 18ft long by 12ft. wide, and about 20ft. at its highest point. The walls are about 7ft. thick, and on the ground-floor contain in their depth low arches terminating in loopholes, now bricked up. Two stone knobs, about 6ft. up, formerly supported the joists of the floor above, at which level there are again similar arches and loopholes, but only in the E. and W. walls; in the S.E. corner is the chimney. The central and main portion of the mansion is nearly identical in design, both inside and out, with Castle Palliser, passed *en route*; there are the same low squat chimneys, similarly shaped windows, the same arrangement of rooms, and a window in a gable to light the staircase. A decidedly solid, inartistic type, but one that seems to have been prevalent throughout the County towards the middle and latter end of the XVIII Century. The Codd held Castletown for generations in capite by military service. It remained in that family till 1712 when it was sold with its manorial rights to Colonel Thos. Palliser, whose descendant, Lady Keane, was the last of that ilk to live there. At her husband's death in 1901 (c) it passed into other hands, and was soon after sold to the tenants under the Land Act. Castletown is now (1902) the property of Captain O'Flaherty, then serving in South Africa (d). After a very complete and interesting pedigree state-

(a) Said to have been one of the Anglo-Norman Invaders. V. *supra*.

(b) It is more probable that they were built by the Osbert 'Cond. of 1323.

(c) He left no issue and the title becomes extinct.

(d) From "Our Old Ancestral Homes," by an anonymous writer, Supplement to the *People*, 21st Jan., 1902.



CLOUGHEAST CASTLE.

ment and account of the Codd family, the writer adds:—Three important branches of the name claimed descent from the main stem of Castletown, viz, the Cods of Clougheast, the Cods of Ballyumphine (a), both in this Parish, and the Cods of Garrylough in the Murrows, Barony of Ballaghkeen. These three stocks took the popular side in the Rebellion of 1641 and lost their estates in consequence.

In his account of the Palliser family, Colonel Cavanagh adds (p. 39) : Among the Communion plate of the Church of Churchtown, Carne, is a silver chalice with the following inscription : " The gift of Colonel Thomas Palliser to the Church at Carne." It is about a foot high, and quaint in shape, having a big knob in the middle of the stem. From the hall-marks, it was made by William Townsend of Dublin between the years 1733 and 1740.

Chour is mentioned in the Plea Rolls of 3 Elizabeth, as le Cheor de Carne," where a robbery of five cows, each cow valued at 40d., the property of Stephen Codd who lived there, is reported. Some Barony Forth men were on the jury, viz : Jasper Codd of Clougheast, Walter Codd of Ballysampson, Ric Wadding of Ballycogley, Jas. Rochford of Tagunna, Symon Synot of Balligearry, Thos. Roche of Drinagh and Miles Roche of Assaly. The robbers were Bargy men. This plea and others were held at the Castle, of Wexford 14 Jany., 1561, before Philip Isham, Seneschal, and John Synnott, gent, Justice of the Liberty.

CLOUGHEAST (Cloch easca, the stone of the water channel), of whose ancient and well-preserved tower I present a photograph, is described by an anonymous writer in " Leaves from a Sketch Book," (b), and I have borrowed the following 'leaf' :—" It is in an excellent state of preservation, and almost looks as if the mason " had only yesterday laid down his trowel. Its construction gives " the key to all those buildings. Its square tower, or keep, stands " some 80ft. high, with thick stone walls and side defences. The " interior arrangements are similar to many such fortifications " abounding here and in Wales. The lower vaulted chambers, " used perhaps as stables for horses; oxen, or sheep, had no com- " munication with the floor above, to which access was gained by " a moveable stair or ladder at a door some 16ft. from the ground. " Above this vaulted compartment stood the chapel, with its vestry " and private cell beside the altar place. On the next floor was the " principle living room of the castle, reached by stone stairs. Here " is the fine stone-trimmed fire place. On the roof within the " parapet ammunition, missiles, and pellets seemed to have been " stored. Immediately over the castle doorway a projecting battle " ment at the parapet with aperture (bartizan) enabled an unpleasant " shower to be delivered on the heads of the would-be door-breakers. " In the last attack it would seem foresight failed the besieged, " as a splendid sharp stone is securely wedged, and blocks in the " 'faill.' The view from this castle is very extensive." The Waddys

(a) Now Ballylane.

(b) Supplement to *The People*, 28th Nov., 1891.

resided at Cloughest prior to the '98, and Dr. Waddy is said to have barricaded the castle against the insurgents. Sir Jonah Barrington gives a story of the murder of a priest here in which Waddy was involved. For details of this affair I refer my readers to "A remarkable Murder"—an episode of 100 years ago—printed in the *People*, 26 April, 1900; and "Historical Notes—Mr. Waddy and the Priest," in same paper, 9 Sept, 1916.

Lewis, writing in 1840, on the Parish, says:—"With the exception of a small eminence called the Hill of Chour, at the S.W. point, the surface is flat and being destitute of timber has a very naked aspect; the soil though naturally poor, is, from the extensive use of sea-weed as manure, rendered very productive. . . . The arable lands in many parts are so interspersed with large stones as greatly to obstruct the progress of the plough. Beans are the principal crop. Fuel consists of furze and bean stalks. Castletown, situated in the centre of the parish about a quarter of a mile to the west of the main road, was formerly the ancient mansion of the Pallisers. Castle Palliser was erected by the late Capt. Pierce Harvey, and is now occupied by Sir Hugh Palliser, Br. On the beach is Carna House, the seat of J. Howlin, Esq. Some coarse linen and linsey woolery are manufactured for home consumption, and during the season about 12 boats are employed in the herring and lobster fisheries carried on off the coast, on which are two small but convenient creeks, one at Carne and the other at Nethertown." He mentions the Waddy family residing at 'Cloest.'

There is nothing of historical interest about any other of the townlands to report.

PARISH OF CARNE.—List of incumbents taken from First Fruits, Records(a). Adam Waller, institut, 1 Ap., 1639, ad vicar de Carne, £8 11s. 9d. Phineas Waller, collat. fuit, 2 May, 1668, ad thesaur. eccl. Cathed Sti. Edani Fernen, £32 14s. 8d. necnon in vicar de Carne, in Coun. Wex., £11 9s. Johes Barrington, cler. in artib. magr. collat. fuit, 9 Ap., 1685 in thesaur Fernen, £32 14s. 8d. and ad Vic. de Carne, £11 9s. od. Willus Williams, cler. in art. magr. collat and install, fuit, 20 Ap., 1686, thesaur Fernen, and Vic. de Carne, £24 14s. in a £11 9s. in h. James Hastings, A.M., r. Carne, V. same, 29 Dec., 1757, Wexf. £11 9s.

Rob. Wooldridge, A.M., collated 27 Aug., 1776, r. and V. Carne.

Sam Heydon, collated 14 Aug., 1792, r. and V. Carne.

Ric Bevan, A.B., collated 10 Sept, 1798, r. V. same £11 9s.

There is a lengthy article from the *Irish Messenger*, reprinted in the *People*, 11th April, 1896, on "St. Vogue, on the Rocks of Carnsore." It commences: "The little chapel of St. Vogue on the point of Carnsore is one of the loneliest of the lonely hermitages of Ireland." The article, which is well written and most interest-

(a) J1. P. M. D., Vol. 3, No. 3. 1897, p. 527.

ing, is more the history of the life of the Saint, his wanderings, and the wonderful floating stone, than of the chapel or district; and is thus beyond the scope of my pen. The writer concludes thus:—
 "The lonely graveyard of St. Vogue has for long years been forsaken as a place of burial. Its weed-grown and unlettered graves however serve now only to mark the resting places of ship-wrecked mariners, nameless and unknown, whose bodies are but too often cast up on the beach of the forlorn sea."

TUSKAR. Considered part of the Parish of Carne, lies about 7 miles off the coast, nearly due east between the Points of Carnsore and Greenore (a). For many centuries before the advent of steam this coast of Forth, including part of Bargy and the Saltee Islands, with the Conings, Brandies, and Barrell rocks, to Carnsore Point, was the grave of many a gallant frigate and merchant vessel. They were wrecked on this treacherous coast where there is no shelter from the prevalent S.W. winds, and no harbour or refuge of any sort till you come to the bay between Greenore and Rosslare points, and to get there in stormy weather sailors had to give a bold offing to Tuskar and its shelving rocks, and then this bay is open to the N.E. winds, and its shifting sands are still a menace, even to steamers of light draught. With anything like a fog a sailing vessel is in a hopeless state. The eddies and currents between the Saltees and the land, and round Carnsore point, were discovered only after some sad experiences by sailors, whose vessels by confused seas were driven out of their course and wrecked either on the Saltees, or on some of the before mentioned rocks, or on the forbidding coast itself. These confused seas may be caused in many different ways, but such a sea may often be seen in shallow water, where the wind is blowing against the set of the current or tide. The waves will be curling sullenly against the wind, but being driven forward by the current in the teeth of the gale, will assume a steep and terrifying aspect. To a small ship such a sea is very dangerous, for the waves are so steep that they tend to curl and fall on deck with all the overpowering weight of solid water which causes destruction and disaster.

It has always been a marvel to me how the first invaders managed to land lower down on this coast. (I have shown photographs of what is called "Fitz Stephen's stride," and Baginbun point, in my *History of Duncannon Fort*.) (b). They must have had the benefit of unusually favorable weather.

I mentioned, about wrecks on this coast in the first part of this Article, that the inhabitants while doing everything possible to save lives, considered they had a claim by user from all past times, to take as compensation for their labours in this charitable work, all the cargo and gear, including the effects of the sailors and fittings of the ship so wrecked. I will not go so far as to say that they prayed for ships to be wrecked on their coast as is reported of the Cornishmen on the opposite side, but there is no doubt they welcomed them as a Godsend. It is only after all an extension of the claim for

(a) O.S. Map. In 52° 12' 9" N. and 6° 12' 35" W. Visible light 19 miles.

(b) Vol 4. *County Wexford History*, under Slade and Baginbun, pp. 430 and 432.

flotsam and jetsam which still prevails as Manorial rights on many of our sea-girt shores. After my father's visit to Mr. Talbot of Ballytrent in 1840, he wrote the following on this subject, which I find inserted in his Barony Book of Forth (a):—Till the close of the last century the inhabitants of this district (Carne) derived much of their wealth from the frequent shipwrecks that occurred on this dangerous coast, until the erection of the light-house on Tuskar rock put an end to these dreadful occurrences (b). Like the Letlanders in Sir Walter Scott's novel, the Pirate, they looked on that work of humanity as an infraction of their rights. When I was at Ballytrent, Mr. Talbot's, he sent for an extraordinary old man, known as Dick Barry of Balleconnor Castle (c), who was considered the best specimen of the Ancient Barony Forth race, and who had been chosen, on account of his acquaintance with the peculiar dialect of the Country, to read a speech in that tongue to the Marquess of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland, on the occasion of his visit to Ballytrent (d). Dick Barry also signalized himself as the first man who successfully resisted the payment of toll on entering Wexford market with goods. He gave me a ludicrous almost, but shocking, description of the avidity with which all persons of both sexes rushed down to the rocks, when a vessel in sight was expected to be wrecked; of their frantic exclamations that such might be her fate, invoking even particular rocks on which she was likely to strike, to "claim ta wrack!" and of their horrid imprecations when the beleaguered ship was so fortunate as to disappoint their expectations of spoil. (Here this ends.)

Tuskar rock is about 300 feet in length, 150 ft. in breadth, and its most elevated part 30 ft. above the level of the sea at high-water mark. It stands projected from the Coast to meet the unbroken and tremendous surge of the Atlantic bearing up the Channel; its base runs a considerable way shelving towards the sea, on which the surge ascends as on an inclined plane; and, though the summit is raised considerably above the level of the tide, it is constantly submerged by the wintry storms. The importance and exposure of its situation, the arduous difficulty of erecting an edifice on it, and the dreadful accidents to which such an attempt has been liable, all combine to render this rock the Eddystone of Ireland.

After repeated representations to the Corporation of its danger to the increased mercantile coastal traffic in the Channel, owing to its situation and extent, they determined in the Spring of 1813 to build a light-house. They commenced by laying horizontal beams across the rock, and connected to it firmly by iron clamps. On this was laid a platform, and huts were erected capable of containing and sheltering 41 workmen. They were scarcely lodged here when a West Indiaman from Barbadoes, bound to Liverpool with a valuable cargo, and hav-

(a) MS. Vol. 51, p. 116 (b) It did not put an end but it mitigated them.—P.H.
 (c) In Kilrane Parish. (d) That was in 1836.

ing soldiers and other passengers to the number of 107 on board, was wrecked on the base of the rock and went to pieces. The night was dark, and the greater part of the crew must have perished but for the aid afforded by the workmen stationed in these huts, who by ropes raised them to the summit, and with the exception of 4, saved and sheltered the whole crew. On the night of 18 October, about 6 weeks after the accident, a sudden storm arose, and the sea was agitated with unusual violence; some of the men in the huts ran naked from their beds to the highest point of the rock, but before the rest could escape, a surge striking the foundation of the huts, swept the whole completely away, with the men in their beds; the others were miraculously preserved by clinging to the rock all night while the waves beat over them. Several vessels attempted to assist them, but the men were compelled to remain from Sunday morning at 4 o'clock till the Wednesday following, when the surge subsided, and they were rescued from their perilous situation (a).

This awful catastrophe made a deep impression on the minds of the people in the neighbourhood, and no offers could induce the workmen again to approach the rock. Materials to the value of several hundred pounds lay the whole winter in perfect security without a guard, for no one would venture near them. At length the Corporation undertook the work themselves; Smeaton's plans of the Eddystone light-house were taken as a model, the stones were raised from the granite rocks near Dublin, and the materials of the light-house were fitted, and the whole of the building completed on the spot. From thence they were conveyed by Dublin workmen to Tuskar. Over each course runs a chain of clamps counter-sunk and leaded; on this the next course was laid, and the lead sunk in that above. In this way the whole is clamped, and as the iron is protected from the action of air or sea it will not be eroded. In about 18 months it was completed at an expense of £30,000. The Corporation humanely granted pensions to the widows and children of the unfortunate workmen who were drowned, which amount to £150 a year.

The light-house on the Tuskar was lighted on the 4 June 1815. It is a circular building, 82 ft. high; the apparatus for illumination is on a revolving principle, with a red light at intervals to distinguish it. To a vessel at a distance it presents a strong light once in 2 minutes, being the period of revolution, and every third appearance is of a deep red colour. To the building there is also attached two very large bells, those placed under the outer gallery are tolled by machinery in thick weather, snow, etc., to warn vessels of the danger when the light might not be discernible (b).

(a) On the night this accident happened the "Smalls" light-house near the Land's End was almost entirely destroyed, and other similar disasters occurred in many parts of the Coasts of England and France.

(b) Much of this description of the building of the light-house, etc., is from J. Warborton (b) Vol. p. 1091, and Rev. Robert Walsh, *History of the City of Dublin*, 1818.

DRINAGH contains these townlands: Blackhorse; Bogganstown, Lower and Upper; Coolpeach; Drinagh, North and South; Hermitage, or Whitestown; Jacketstown; Kellystown, Levitstown; Pollbreen; Rochestown; Rowestown; Sinnottstown; and Whites-town, Lower and Upper.

Dr. John O'Donovan, after describing the boundary of the Parish, states the name, which is that of countless towns in Ireland, signifies "abounding in black thorn or sloe trees." He adds, the walls of the old Church of Drinagh are nearly perfect, but so modern that they are not worthy of minute description. It is divided into nave and choir, the former measuring about 36 ft. by 17; and the latter 17 ft. by 11. The nave contains two doorways and two windows, placed in the north and south walls exactly facing each other; all rude, unornamented, and not worth description. The west gable has a belfry on its top which is now nearly destroyed. The choir arch is very rude, and only the height of a man above the present level of the floor, which is considerably raised. The east and south windows of the choir are much defaced, and its north wall is destroyed down to the height of 4 ft., but its south wall is nearly perfect. The D.S. map shows two castles; (v. *infra*.)

The powerful Anglo-Norman family of Roche, or de la Roche, owned all this Parish, and built the Castles of Drinagh and Artramont in the XIII. century. They had many other estates in the County, but the above were their chief residences. No vestige of Drinagh Castle now remains; it stood within a few perches of the late Mr. Stafford's house. The lands of Drinagh passed by marriage to the Hore's of Harperstown. I have such a collection from the Irish Memoranda Rolles alone of this family of Roche that it would fill up all the pages of this second part of my article; but as I write more on places than persons, I must omit any lengthy notice of the family; I add however, one or two short extracts from those Rolles. Before doing so, I present a notice of the family and their origin, written by my father in 1852 (*a*).

"ROCHE.—A parish in the hundred of Rhôs in Pembrokeshire "gives its name to a family which was distinguished and ennobled "in Ireland. The name is derived from the *rock* on which Roche "Tower so picturesquely stands from whence the family were styled "in ancient French deeds de la Roche, and in Latin ones, de Rupe. "They possessed extensive estates in Pembrokeshire. Adam de "Rupe founded the Priory of Pill, about the year 1200. The names "of Adam and Eustace, lords de Rupe, occur in the charters and "grants of land made shortly after the conquest of Ireland. In "the reign of Henry III, Sir Gerald Roche possessed 5 Knights' "fees of land in the County of Wexford, a considerable district of "which is still called 'Roches-land,' and he also owned a large territory in Cork, where his descendants flourished long as Viscounts "Roche of Fermoy.

(a) From an article on Irish families of Welsh extraction contributed by Herbert F. Hore, Esq., to the *Journal of the Cambrian Archaeological Association*, New Series No. X., April, 1852, p. 135.

"In the year 1291, the name of Sir Thomas de Rupe de Wallica (of Wales) appears in the Records as possessing property in Ireland, where he was, at that time, residing. The residence of the Roches of Co. Wexford was at Artrament, now the seat of Geo. Le Hunte, Esq., and until the time of Elizabeth they were styled in records, "lords of the Rocheland."

John Roche of the Drynagh was Seneschal of Wexford in 1408.^(a) Plea Rolls at Wexford before Philip Isham, Esq., Seneschal, 2 Eliz. (1559), and this jury (Forth names only)—Jas. Rochford of Tagunnan, Miles Roch of Assaly, Jas. Esmonde of Johnstown, Thos. Roche of Drinagh, John White of Tromer (Trimmer), Wm. Sinot of Rathdowne, and Thos. Sinot of Ballyrane, who state that Ric. Power of Clonsbarragh in Shelburne, came to Dennistown on 5-6 Phil. and Mary, and stole 2 pack-horses, valued at 40d. each, the goods of Stephen McNieoll and Thos. fyn Roche, husbandmen ^(b).

That Wm. Bogan of Mayglass, husbandman, on 10 March, 2 Eliz., destroyed or turn upside down ("subvertit") the Royal road (Regiam Viam) which leads from Mackenstown to Gardamus, by which he prevented the loyal subjects of the Queen from travelling that road to their grave damage.

That Thos. Bolger of Mayglas, tailor, on 19 August intruded by force into the 60 acres outside the church of Mayglas, belonging to Alexander Bishop of Ferns ^(c).

There is another, of murder, which will come under Reedstown—Tacumshin, q.v.

Sir Ric Butler and Robt. Roche of Drynagh were accused of intrusion into the Castle and lands of Taghmon, now in the King's hands (1547). The Sheriff declares they are both dead ^(c).

Recognizances, 1559, Thos. Roche of Drinagh, in £40 ^(d).

Patrick Hearinge and Anthony Spence petition to have the benefit of the intrusions and alienations and their profits made by Sir Jas. Devereux of Balmagir and John Roche of the "Draynaghe," a long time concealed from H.M. and now by them (P. H. and A. S.) brought to light. 4 Jas. I. ^(d).

Recognizance, 23 March, 1660, Solomon Camby is charged with £34 11s. 2d. rent of the lands of Drinagh, Rochestown, and Latimorestown, and with £20 for tithe, and 15/- rent of a garden in Wexford ^(e).

I have no record of any objects of historical interest in any of the other townlands.

In the notes of the map-maker of the D.S. map of the Parish I find this:—"There is at Drinagh a Decayed Church, a Castle, and a House in reparaire. At Poulebreen a Thatch House with a Chimney, "and there are severall Cabbins dispersed upp and downe the Parrish"

(a) H. F. H's MS., Vol. 40, p. 241.

(b) *Plea Rolls* No. 478, 2 Eliz., P.R.O.D. Latin.

(c) Do., pp. 541 and 548, Vol. 71, M.SS. *Mem. Rolls*.

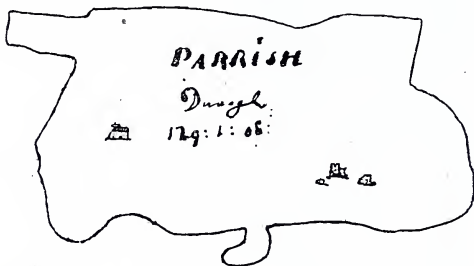
(d) *Mem. Roll*, 1 Edw. VI., No. 55. (d) 41-2 Eliz., m. 11. (e) *Mem. Roll*, 1605, English. (e) *Mem. Roll*, 12 Chas. II 18 do. P.R.O.D., English.

I present a rough tracing from this map of part of the Parish, showing the decayed church and castle. Dr. O'Donovan says there are two castles marked, but I can only find one.

There are large lime stone quarries in Drinagh and are still being worked.

In 1910 (a) the condition of Drinagh Churchyard came before the Wexford District Council, when Dr. Pierse reported that in six instances he found coffins insufficiently covered with earth, some of them being only 2 feet under ground, and one of them only 18 inches—a disgraceful state and dangerous to the public health, which may occasion the closing of the Churchyard to interments.

ISHARTMON contains the following townlands—Ballyboher, Ballygullick, Butlerstown, Grange, Knockhowlin, Lingstown Lower and Upper, Linziestown, Littlebridge, Paradise, Paradise Little, Ring, and Sigginstown.



Dr. O'Donovan states the name of this Parish is certainly a corruption of Disert Munna, *i.e.*, the Desert of St. Munna (b), the patron Saint of Taghmon. There is, however, no holy well or other monument in this parish connected with the name of St. Munna. There is a well lying about 30 perches to the east of the Church, but it is not now deemed a holy well. He proceeds to describe the Church at Ballyboher and the castle at Lingstown, for which see under those townlands.

- 1548.—The first notice of this place I can find in the Irish Memoranda Rolls is of this date, when it was complained by Patrick Barnewall, the King's Sergeant, that John Butler, Chaplain, and Nicholas Essam (Isham) of the Grange of "Sharman," on 20 Sept., 28 Hen. VIII., intended and took the tithes and all the profits of "Sharpmon," belonging to the late Monastery or religious house of Selskar, now in the King's hands. The defendants appeared and denied the intrusion, etc. (c).

(a) Notes, *People*, 2 April, 1910.

(b) This is Fintan, or Munna, son of Tulchan. His day is Oct. 21. See note in Reeves' *Adamnan's Life of St. Columba*.

(c) Common Pleas, Trinity term, 2 Edw. VI., *Mem Rolls* No. 109, Latin, P.R.O.D.

In 1554 Joyn Parker, gent, was seised in his demesne as of fee in 1 messuage and 7 acres, with belongings, in ' Isherman, alias Sharpmon,' yearly rent 6/8, and other lands in Forth, which he conceded to Paul Turner of Wexford in 1558, and were valued on his death in 1561; the holding in Villat de Ishardmon, et campis ejusdem, assessed being at 2/4 (a).

H. F. H. makes this remark on the above—Turner seems to have bought Parker's grant, as Talbot did afterwards Savage's grant of Maudlenton Hospital. Such sales misdirected the object of these grants, which was, I imagine, that they should be planted with English. The grantees seem generally to have sold them to wealthy merchant neighbours, and to have merely considered them as a mode of getting money.

There are no sketches of any sort on the D.S. map. The descriptive note states:—There is at Butlerstown one Castle and 3 Cabbins; at Ballygollicke one Thatch house; at Lingstowne one Castle, one Water Mill and a thatch house; at Walshestowne a thatch house; at Ballyboher a Decayed Church and a thatch house; at Knockhouling a thatch house; and there is Diverse Cabbins Dispersed up and Downe the Parish.

Lewis writes—This small parish, comprising only 930 statute acres is pleasantly situated on the lake of Tacumshane, which during winters is frequented by a variety of wild fowl, though not so much as formerly. The state of agriculture is in some parts much improved, the cultivation of green crops has been introduced. Marl and building stone are found, the former being used for manure, and at Lingstown are several deep holes, supposed to have been the shafts of an old copper mine. The seats are Butlerstown Castle, the residence of J. Boxwell, Esq., and Lyngstown Castle of of Harvey Boxwell, Esq. * * * * *

In the R.C. Division it is part of the Union or District of Mayglass or Ballymore. The ruins of the Church still exist, and of the ancient Castle of Butlerstown, a large square tower, 75 feet high, remains in a good state of preservation, adjoining the modern mansion of the same name (b). After the Cromwellian usurpation one of the descendants of Sir Nicholas Herron, governor of Ferns Castle, lived at Butlerstown for about a century, and were succeeded by the Boxwell family. One of the Herron brothers, John, settled at Churchtown, Rosslare; from him was descended the late Bernard Herron Roice, J.P. (c). of Ballygullick. In 1471 I find a complaint of the intrusion of John Sinnot, the son of Nicholas David Sinnot, into the lands of Ballicollik and Petitestown, 1 mess. and 2 carucate of land, held to farm by

(a) *Mem. Rolls* 1 and 2 Phil. and Mary, No. 18 Latin, P.R.O.D., and 4 Eliz. *Mem.* No. 33.

(b) I have a photograph of this castle and the house, a handsome modern building only a few yards away from the Castle, with which it appears connected by out-houses and cottage offices. The castle is somewhat overshadowed with trees but looks very well preserved.

(c) From "a page of Family History," printed in the *People* 1 May, 1915. It contains a very interesting account of the family and their connections.

Sir James Ketyng, Prior of the Hospital of St. John of Jerusalem in Ireland, and valued at £10 a year (*a*).

GRANGE.—1 mes. and 60 acres, part of the lands referred to above, owned by Parker. Held by David Ketinge in 1559.

RING & KNOCKHOULING.—An inquisition held in 1558 shows that John Isham of Bryanstown was seized, etc., among other lands, of 3 mes and 50 acres in "le Rynge," valued at £4 a year, held by royal service, and 60 acres in Knochowlyng, valued at 20/6 a year, and 4d chief (or quit) rent (*b*).

SIGGINSTOWN.—Collectors of the subsidy on the County in Forth Barony:—Thos. Sygens of Sygenston, and Jaspere Cod de Carne, 1550 (*c*).

BALLYBOHER.—Dr. O'Donovan writes—In the townland of Ballyboker, the old church of Ishertmon, or, as it is now corruptly called "Shortmun," is the standing in tolerably good preservation, but only a few centuries old. It is divided into nave and choir like all the little parish churches in this Barony. The nave is 29ft. in length and 17½ ft. in breadth on the inside, and the choir 18ft. in length and 14 in breadth. The three gables and south wall are in tolerable preservation, and the west gable has on it a belfry, consisting of two small round-headed arches. The east gable had a larger window, but is now much disfigured. At the distance of two feet from the east gable there is a window on the south wall, also much injured, and on the same wall within 15 inches of the middle gable is a pointed window measuring on the inside 4ft. in height and 2ft. 9ins. in width, and on the outside 4ft. in height by 7½ ins. in width. It is constructed on the outside of chiselled stone. The choir arch is round, and measures 7ft. 8ins. in height, and 4ft. 8ins. in width. The south wall of the nave contains a pointed doorway placed at the distance of 9ft. 7ins. from the west gable, and measuring 7ft. 4ins. in height, and 3ft. 3ins. in width on the inside, and 5ft. 5ins. by 2ft. 9ins. on the outside. The same wall contains a quadrangular window placed at the distance of 2ft. from the middle gable, and measuring on the inside 3ft. 9ins. in height, and 3ft. 6ins. in width, and on the outside 2ft. 3ins. in height and 10½ ins. in width. There are holes for cross bars in the sides of it. There is scarcely a stone of the north wall standing. The south one is 10ft. high and 3ft. thick, and well built of large and small stones intermixed. About half a furlong to the west of the church there is a remarkable Liagaun, or standing stone, measuring 16ft. in circumference, and 10ft. in height, but it has no name, nor is there any tradition in connection with it.

LINGSTOWN.—In the townland of Lingstown is an old castle in good repair, measuring 26ft. by 23ft. on the outside, and about 44ft. in height. There is no tradition about the origin and builder or occupier of this Castle. Note—P.H.—Edmond Synnott was the builder and occupier Circa 1510. I cannot guarantee the accuracy

(a) *Mem. Roll*, 12 Edw. IV, 11 dorso P.R.O.D.

(b) *Mem. Roll*, 1 Eliz., No. 35.

(c) *Mem. Roll*, 4 Edw. VI, 90 do., P.R.O.D.

of the above note, written by me many years ago, as I cannot now trace it, having omitted to quote a reference at the time. That a branch of the numerous family of Synnots were here in the early part of the XIV century is certain, but that E. S. was the builder and first occupant is not so clearly established. Among the list of the Castles in the County in my father's M.SS. (a), I find this:—"No. 56 Lingstown (Castle built) by a branch of the Devereux of "Ballymagir." No date mentioned.

The following extracts are taken from a description by an anonymous writer (b) under a sketch of the Castle, shewing a farm house of two stories attached to it, and some outhouses at right angles to the farm house. It is a very rough sketch.

Lingstown Castle is built on a steep rock overhanging the N.W. extremity of Tacumshane Lake. It is carefully preserved and almost entirely covered with ivy. It is said to have been erected in the 15th Century by the Lamberts or the Devereux. Lambert of St. Margaret's and Ballyhire owned the ground, but some think (c) the Castle was built by one of the Devereux of Ballymagir, on a marriage of a member of that family with one of the Lamberts. Its firm winding stairs, which is in excellent preservation, is finely chiselled, as are also the internal niches, architraves of windows, mantelpieces, etc. They all bear evident marks of skilled workmanship. The mansion attached to the castle (d), though built at a much later date, is now entirely in ruins, and the proprietor has gone to reside on another part of the property. The grounds surrounding the property are nicely planted and contain some splendid specimens of giant ash, elm, and birch. The gardens and orchards, which were formerly very extensive, having been neglected for years, are now equally delapidated as the buildings. Lingstown was confiscated in 1650 with other properties, the proprietors of whom refused to become Protestant. The Lamberts went to reside on the neighbouring townland of Linziestown, which was afterwards attached to Grange, where their descendants resided until a few years ago. The descendants of the Lingstown Lamberts professed the National faith until within the last century, when they became Protestants. The Rev. Wm. Lamporte, P.P., Lady's Island, esteemed a saint, belonged to this family. He died in 1753, aged 40, and is buried in Lady's Island. On Christmas, 1653 while celebrating Mass in a knock of furze on the lands of Lambert of Lingstown, the Rev. Nic Mayler, pastor of Tomhaggard (Bargy) was slain by a party of Cromwellian soldiers. He observed the soldiers coming and entrusted the chalice to the care of Mrs. Lambert, who, with others, was assisting at Mass, so the chalice was restored to his relatives by Mrs. Lambert, who concealed it in her dress, and it is still—236 years after that fearful and tragic event—used in the

(a) Printed in Supplement to *People*, 21 Sept., 1889.

(b) Printed in Supplement to *People*, 2 Nov., 1889.

(c) These "said," and "some think" are not satisfactory.

(d) If he alludes to the house in the sketch it certainly cannot be called a mansion.

little chapel of Tomhaggard, to which it was bestowed by Father Nic Mayler's relative and successor as pastor of the parish—the late Venerable Philip Mayler, D.D., Archdeacon of Ferns.

Here he describes the "Lady's Rock" of Tacumshane and the tragic death of the lovers, Oliver Eustace of Ballymurray and Mina de Lamporte, in her time the undisputed "Belle of Forth and Bargy." Edmond Sinnott, who married Elizabeth Bryan, as Inquisition shows(a), was seised of Lingstown containing 80 acres and a water mill, which he held from the Bishop of Ferns by the annual rent of of 19/-. He held other lands by the same tenure, and died 15 Ap., 1630, leaving as heir his nephew Martin, son of his brother Walter. There is nothing of historical interest to report in the other townlands.

KERLOGE or KILLILOGE contains the townlands of Coolballow, Kerloge, and Strandfield.

Dr. O'Donovan says he has no authority for the original spelling of the name of this parish, and deprecates "any wild conjectures on the subject." He adds, "There are in the townland of Kerloge "the ruins of what the natives call a friary. A part of the north wall only remains, 30ft. in length and 20ft., of its extent 8ft. high "and roft. of it as high as 20ft. At the distance of 18 paces from "this wall to the E. is the original altar, which remains still undisturbed; it measures 6½ft. by 3½ and is 3ft. in height. It is covered "with a large flag stone which is 6ft. 4ins. long, 3ft. 6ins. wide and "4ins. thick. About 30 paces south of the old wall there is a well, "and 22 yards S.E. of this another called 'St. James's Well,' at "which a 'pattern' was annually held on St. James' day, but it was "abolished about 20 years ago. Some call this well St. Tulloge's." (b).

Mr. J. B. Cullen (c) in his "Leaves from a Sketch Book," writing on the Pre-Reformation Churches, under the head of St. Maud's, Kerlogue—the Knights Templars(d), gives an account of the vicissitudes of this place from the time of the suppression of the Templars in 1307, and in conclusion states—Long before the Reformation, Kerlogue was abandoned, trees grew around its ruins, shading it, so that save as a burial ground, it was almost forgotten. In Cromwell's time it escaped notice.

At the meeting of the Royal Society of Antiquarians at Wexford in Sept., 1895(e), he read a paper on the ancient Churches of Wexford, in which I find:—"Not far from Maudlintown, at Kerlogue, "was another church of the Military Order of the Templars. It "was also one of the Pembroke foundations, and was attached to "this commandery of Wexford. On the suppression of the Templars, "when their possessions passed to the Knights of St. John, many

(a) Latin, Wexford, 14 ap., no year date (Vol. 51 P. H. MS., p. 507).

(b) *People*, 21 Oct., 1911.

(c) A contributor to many Journals and newspapers on Irish Ecclesiastical and Historical subjects; well known for his descriptive style of writing and erudition.

(d) *People*, 4 June, 1892.

(e) *People*, 4 Sept., 1895.

"of their churches were abandoned. Though roofless for centuries, the altar at Kerlogue remained intact, and a few years since it was removed and re-erected in the grounds of the modern Church^(a) of Bride Street, where it may be seen."

The evidence for and against Kerlogue Church as being of the Military Order of the Templars is shown on page 84 of my history of Wexford. In a petition of Thomas, Bishop of Ferns^(b), to the Lords Justices, he states John Esmond held immediately from him as in right of his church of Ferns, a house and 3 plough-lands in Kyllalok, by fealty and the service of 100/- a year Dated, Cork, 17 Jany., 1381(c).

In the O.S. Map "Killeloge, the property of John Cheevers," is shown attached to the parish map of St. Peters, and the accompanying note states, "There is at Killeloge a Decayed Church, a Water mill and 8 Cabbins."

KILDAVIN contains these townlands:—Ablintown, Corramacorra, Dennistown, Fardystown, Forth Commons, Gorteenminoge, Upper and Lower; Graigue; Kildavin, Upper and Lower; Milltown; Murntown, Upper and Lower; Rathlannon; Roseland; Sallystown; Staplestown, and Twenty Acre.

Dr. O'Donovan states the name of this church is evidently of ecclesiastical origin, meaning the church or cell of St. Davin^(d), a saint of whom there is still a vivid tradition, though I do not find his name in the Irish Calendar. The old church of this parish is still in existence, but in a very ruinous condition. It consisted of nave and choir, the former measuring 35½ft. in length and 17ft. in breadth, and the latter 16ft. 7ins. by 14ft. The walls of the choir are nearly destroyed. The middle gable is destroyed except about 8ft. of its height, and only 4½ft. of the height of the sides of the choir arch remains. This arch is 6ft. 3ins. in width. Of the south wall, only a fragment about 14ft. in length joined to the middle gable remains; of the west gable only 4ft., and of the north wall only 19ft. to the height of 10ft. The south wall contained a window placed at the distance of 2½ft. from the middle gable, but it is now destroyed. The north wall contains a quadrangular window placed 2ft. from the middle gable and measuring 4ft. in height and 2ft. 1in. in width on the inside, and on the outside (where it is 4ft. 3ins. from the ground) 2ft. 4½ins. in height, and in breadth 5ins. at top and 6ins. at the bottom. The doorway has entirely disappeared. The walls of this church are built of large field stones, and no chiselled or ornamented stope is visible. There is a small grave-yard attached, but not now much used. About one-eighth of a mile to the west of this church there is a holy well, called St. Davin's well, but not now resorted to for the cure of any disease, but about 22 years since a

(a) Church of the Assumption, July, 1887. See my *History of the Town of Wexford*, p. 85, where there is a sketch of this altar stone.

(b) Thomas Den. (c) Egerton MS. 75, p. 53.

(d) Colgan, in his *Trias Thaumaturga* (1647), 3rd index, p. 131, mentions Dalvanus de Croebheach, but without month date. There is nothing in *Acta SS.*

"pattern" was held at it annually on the 1st August, which is believed to be St. Davin's day^(a). There is another holy well in Kildavin, Upper, called St. Catherine's well, to which a few people still repair for the cure of sore eyes. There is nothing else of any interest to the antiquarian in this parish.

The notes accompanying the D.S. Map are as follows :—

"There is at Staplestowne an old Decayed Castle, at Kildowan an old Church, one water mill and 3 cabbins, at Ralanane one Castle with "a slate house and 3 cabbins, at Milltowne one thatch house and 3 cabbins, at Deanstowne one thatch house, at Mooranstowne one "slate house, at Fardestowne a Waste Ruined Castle."

The sketches on the map shew Rathlannan Castle with a house attached to it (rough tracing herewith), the church at Kildavin, and



a square shaped house at Deanstown. At Murntown there is a ruin, but whether it is meant for a castle or a house I cannot tell. Lewis says about this Parish :—At Murntown Cross is a manufactory for coarse woollen cloth and blankets and flannel are also made for the neighbouring farmers, who supply their own wool. In the R.C. Division it forms part of the union or district of Piercestown^(b). The old Castle or Tower of Rathlannan stands in that part of the Johnstown Deer-park which is in this parish, but of the Castle of Murntown, burnt during the disturbances in the early part of the 17th Century, not a visting can be traced.

The following respecting Kildavin Churchyard was contributed to the *Journal Assoc. Pres: Mem: Dead*, by Lord Walter Fitzgerald (c)—The old Churchyard of Kildavin is situated in the Deer-park attached to the Johnstown Castle demesne. Portions of the walls of the church still exist, showing it consisted of nave and chancel. A rough round granite boulder served as font, the bowl of which is square with the aperture in the centre. Being now used as a headstone is the lintel of (probably) the east window ; it is of granite, and shows the window to have been of two round-headed lights.

St. Davin of Kildavin was venerated on the 1st of August, on which day the graves in this churchyard are decorated with laurel branches and flowers—a custom peculiar to this district. He adds : There are no tombs of any age or interest, and shows inscriptions from tombstones on the south side of the church ruins, viz :—Michael and Jas. and John Doyle of Ballenacarig, 1801-11 ; Michael Doyle, 1789 ; Jas. Devereux and Mary Pettit, his wife, 1801 ; Nic Devereux and Cathe.

(a) Is this St. Dainehin of Fotharta an Chairn, mentioned in any of the Irish calendars Augt. 439. Petrus ad Vincula, Lammass-day—also Gula Augusti.

(b) Kildavin Church built in 1837 and united to Piercestown before 1854, is marked as belonging to Rathangan in the Catholic Eccl. Map.

(c) Ye A.P.M.D., Vol. VII, No. 2 of Part 1 for 1907, p. 193.



STAFFORD ARMS.



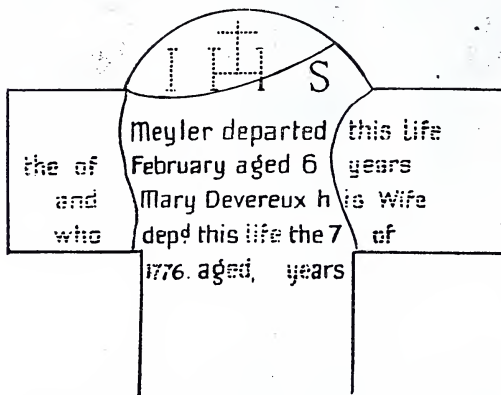
SINNOTT ARMS.



RATHMACKNEE CASTLE.

Doyle, his wife and their son Nicholas, 1809 and 1844; Margt. Walsh of Killinick, 1834; Walter Power and Mary Doyle, his wife, 1750-56; Hugh and Mary Monaghan, 1870. On a mural tablet, built into the boundary wall, at the south side:—This cemetery was enclosed by the Earl and Countess of Granard, 1868.

In the N.E. portion of the burial ground is a monument of cut stone, surmounted by a Cross bearing the following inscription:—
of your charity pray for the repose of the soul of Joseph Underwood who died on 20th March, 1868, aged 37, for many years house-steward to the Earl and Countess of Granard(a). * * *



GORTEENMINOGUE.—David Furlong was living here in 1368(b) Lord Walter FitzGerald, writing about the Wayside Cross, near Murrintown(c), says:—The Wayside Cross is set up on the ditch at the junction of the Kilmannan and Baldwinstown roads leading to Wexford. The spot is known as "Kate's Cross-roads," and lies three-quarters of a mile to the S.W. of the Village of Murrintown, and in the townland of Gorteenminoge. Here is a rough sketch, the pencil marks showing the missing words.

The Cross is not in its original position, but was brought from a short distance off; it is of a bad quality of stone, from which large pieces have flaked off; it now stands 33ins. above ground, across the shaft it measures 18ins., and in thickness 6, the arms are badly fractured. It is said in the locality that the yeomanry fired ball cartridges

(a) These are all abbreviated.

(b) *Mem. Roll* 42 Edw. III, called "Gorthen."

(c) *Ye A.P.M.D.*, Vol. VI., No. 3, Part 2, 1906, p. 611-12.

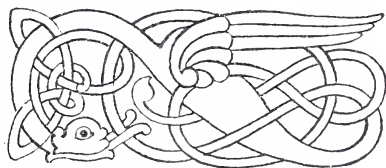
at it in '98. I could obtain no information as to the persons named on the stone; and the inscription was thought to be quite illegible. FARDYSTOWN.—Robert Rawcetter of the Bridge of Bargo held half Fardystown and Polebrean, according to the custom of the Manor of Ballymacarne and Scalross, at the will of the lords of the said Manor, containing 20 acres, and held in soccage of said Manor^(a). RATHLANNON.—John Esmonde of 'Rathlonan,' gent, died 6 Oct., 1616, seised in fee of Rathlonan and other townlande, held of the Earl of Shrewsbury, as of the Castle of Wexford, but from the date of the Statute of Absentees, 28 Hen. VIII., held of the King, Mark Esmonde, his son and heir, aged 24 and married ^(b). The remains of the antique tower of Rathlannon are in the Deer-park of Johnstown at a short distance from the Castle. There is a tradition that this building was at one time occupied by two sisters of the Esmonde family. The erection of Rathlannon Keep has been attributed to Sir Geoffrey de Estmound of Huntingdon in Lincolnshire, soon after the Invasion of 1169 ^(c). DENNISTOWN.—There is an account under the head of Rathmacknee Castle of a raid by the insurgents of '98 upon the house of John Keating, an opulent farmer of Dennistown, left in charge of an old domestic called "Peggeen Bent," who courageously defended it^(d). There is nothing of historical interest in other places to report.

(a) *Inq.* No. 34, James I., no other date.

(b) H. F. H. M.S.S., Vol. 51, p. 177.

(c) H. F. H. MS., Vol. 40, p. 80.

(d) *People Supplement*, 23 Nov., 1889.



ST. PALLADIUS AND THE DIOCESE OF FERNS.

By SNX. P.



HERE is but little doubt that many localities in the Diocese of Ferns, as in many other diocese in Ireland, deserve more attention from the antiquarian than they receive. Ireland was not called Ogygia or the Ancient without good reason, and her history bears upon its face the traces of many successive waves of colonization. There is hardly a hill or valley within her precincts that has not its own tale to tell—something of Paganism, something of Christianity—something perhaps of both—if it could only give voice to its past.

There is at least one such district in this diocese—Annacurra and Kilaveney. It is the most northerly parish and lies within the embrace of the Wicklow Hills. A short distance north of Aughrim the broad pile of the Wicklow Mountains dwindles into lower heights and breaks up into disconnected hills and plateaus along its southern front. At its sides it throws out two long arms towards the south. The western limb sustains its height in several flat round shouldered mountains and runs to the Slaney at Baltinglas. Its twin companion on the Wexford side rises into the peak of Croghan Kinsella and continues itself in Conna Hill and a succession of low ridges until it meets the Slaney a mile or so above Bunclody.

The two ranges—leaving the side along the river open—form in rough outline a vast amphitheatre. It encloses within its circuit the entire, or much of many modern parishes—of Annacurra and Killeveney, Tomacork, Hacketstown, Aughrim, Rathvilly and others. From rim to rim—from Lugnaquilla on the west to Conna Hill on the east—the distance, as the crow flies, cannot be less than twelve miles, and from Aughrim to the Slaney at Rathvilly in the southwest must be at least sixteen miles. Along the course of the river great stretches of meadow catch the eye, but in the northern ark of the enclosure, hills jut out from the mountains and rise up from plains of moorland and peat in all directions. The view from one of the heights along its sides into the basin below is wild and picturesque. Among the features of the arena attract-

ing attention are the numerous valleys which furrow the landscape. They run generally east and west and the principal ones converge to the great valley of the district, which itself runs north and south. It opens among the mountains above Aughrim and winds in its course southward to meet the Slaney a short distance north of Bundlody. At its northern end it narrows to a mere defile and continues such to the Woodenbridge, where it connects with the Avoca and its glens.

Only its northern part lying between Aughrim and Shillelagh—and almost entirely within the Parish of Annacurra and Killaveney—engages our attention for the present. It was called before it fell into the hands of the foreigners the Cosha, or the Hollow, and a part, though a small part, of the valley, still bears the name. It belonged to the Clan O'Byrne and must have often felt the tramp and echoed the war cries of the soldiers of many an O'Byrne chief. It was in the reigns of James I and Charles I, the subject of much litigation between the English adventurers and Phelim O'Byrne, and it was the district which was the last to submit to alien rule in this Island.

But besides this, the Cosha has more serious claims upon our attention. It was the first place in this diocese to hear and accept the doctrines of Christianity from St. Patrick. But more than that: several years before the advent of our National Apostle—at least so it seems to the writer—the Gospel was preached in this district by St. Palladius and his companions. Hazardous as the statement looks, it is supported by reasons which should bring conviction of its truth to minds of not a few, perhaps to the minds of all.

It will be helpful to those who have not studied this period of Irish history recently to give a short account of the life of St. Palladius, as far as it touches Ireland. Of his parentage or the place of his birth nothing certain can be known. A man of zeal, he induced Pope Celestine to send St. Germanus to the Britons to eradicate the Pelagian heresy. In 1431, according to the chronicle of St. Prosper of Aquitaine, he was consecrated by the Pope and sent with others to the Scots—otherwise the Irish—“believing in Christ as their first Bishop.” He and his little band of missionaries landed on the coast of Wicklow—Hy Garrachon—and set about the conversion of the natives. Opposed by the Pagan King of the district—Nathi—and the Druids and perhaps labouring under illness, he despaired of success, and leaving the country died “after some short time in the territory of the Britons.”

His missionary efforts were not without some fruit, and perhaps his failure was only comparative or seemed such, as contrasted with the success of St. Patrick. In *Life Second of the National Apostle* it is stated “The blessed Palladius built three churches in the same district; one which is called Cell-finé, in which even to the present day he left his books which he had received from St. Celestine and the box of relics of the blessed Peter and Paul and other saints and the tablets on which he used to write, which in the Irish language are called from his name, Pallare, that is, the burden of Palladius and are held in veneration. Another *Tech-na-Roman* and the third *Domnach Ardec*, in which are

buried the holy men of the companions of Palladius, Sylvester and Salonius, who are honoured there." His work can hardly be called a failure, though it may have borne but little fruit during his short stay in the country.

Now *Teach-na-Roman* (1) has been identified, seemingly beyond all doubt, as Tigroney (2) in the Co. Wicklow, now remarkable on the Dublin and Wexford railway line for its ochre mine. *Domnach Ardec* has been identified with Donard, which lies on the western slope of the Lugnaquilla range looking down on the town of Dunlavin. Serious—even fatal—objections may be urged against this identification. The Rev. J. Hogan, S.J., has no word of approbation for it in his *Onomasticon*. The Most Rev. Dr. Healy is certainly right, as will be shown, in regarding Donard near Redcross—the *Domnach Ardec* of Palladius. As to Cellfinè, the *Church of the Tribes*, Father Shearman in his *Loca Patriciana* thought it at one time identical with *Kilèn Cormac*, but he seems to have retracted his opinion afterwards and his retraction has been amply justified by recent discoveries. Cardinal Moran thought it Killfinn in the neighbourhood of Glendalough. But the name itself is not uncommon in Ireland—there is a Killfinn in this diocese near Camolin—and the place so designated is hardly within the territory of Tribes. Father Hogan in his *Ornamasticon*—a work as careful as it is scholarly—says: *Can it be Killaveney?* That it can be—and is—Killaveney is a conclusion which can be supported by sound reasons. The word Cell-Fine needs no basic change to be pronounced Killaveney. According to the laws of the Irish Language, *f* becomes *v* under the influence of aspiration, and *a* is inserted between the mute *l* and the liquid *f*. Making allowance for the changes in the language during many centuries, there is very little difference in sound between Cell-finè and Killaveney. The striking similarity between the name of the church of Palladius and that of our most northerly parish more than justifies the cautious conjecture of Father Hogan—a conjecture which seemed to him too daring to be expressed in any way other than by an interrogation.

The inference from the name is not unsustained by other reasons. The Tribes to whom St. Palladius preached occupied a well-known district in Leinster. It took in, according to Father Shearman, South Wicklow, the adjoining parts of Wexford, all Carlow, parts of Kildare and Queen's County and the fringes of the Barrow on both sides down as far as Cheekpoint. Its north-eastern boundary ran from the Slaney—near the Glen of Imaal—four or five miles above Baltinglas—to Hy Kinsellagh. Killaveney is well within the territory of the Tribes.

The products of the territory must have generated and fostered tribal life. Fuel could be got in abundance from its bogs of peat; and

(1) Father Shearman writes in his *Loca Patriciana*, page 27: "One of the Churches of Palladius in the region of Hy Garrachon is undoubtedly the old cemetery and site of an erased church in the parish of Castle Mac Adam, Co. Wicklow. The modern form of the old name is Tigroney. An inquisition taken at Wicklow in 1607 describes the place as "Teg Romin." Another inquisition in 1610 finds that the Rectories of Rathdrum and Moycredin and the tithes of the canon-lands of Tecronyn were appropriated to All Hallows."

its many rivers and the "fishful sea" which lay only a few miles distant over the height of Croghan Maev must have been generous in nature's way. Its valleys and hillsides must have been suitable for cattle and sheep. Of the existence of that industry which seems to have engaged St. Patrick in the days of his slavery we have unmistakable proofs in the locality. One townland is called Killacloran—the wood or the church of the pig-nuts; adjoining it is Mucklagh, the place of the piggeries; looking upon both from its companions in the range is *Mucklagh* Mountain. Of acorns—which seems to have been a common food in those days—there must have been an abundant supply. Shillelagh has given its name to the oak sapling and must have been in ancient times as notable for its oaks as at the present day. The three principal rivers of the district take their names—Derry—from the oaks which grew along their bank and must have done their part in meeting the simple wants of the people. Perhaps it may not have fared badly with them when the old chronicler wrote of the Land—"Evil was the state of Ireland during his reign (Carbri's), fruitless her corn, fishless her rivers, plentiful her fruit, for there used to be but one acorn on the oak."

Of the existence of tribal life in the Cosha not a few indications are found. It shows itself in the word, Shillelagh—the share or portion of the Elagh—a Pagan tribe which, according to Father Shearman, dwelt here. It appears—with almost equal certainty—in Tinahealy, (2) the monastery or church of the Elagh. There is an objection, not, however, an unanswerable one, against this derivation, but it is more than counterbalanced by the probability which arises from the proximity of the two villages. Perhaps, too, though this is quite uncertain, it appears in Tomacork (3), the burial mound of the family or tribe. The tribal character of this part of Leinster comes out in Pubbledrum—*pobal* meaning tribe—a ridge between Clonegal and Tullow. Tribal denomination prevailed in the valley even to the time of James I: in the State Papers of the period a grant of £100 is found given to Phelim O'Byrne out of "pubble *Kilcamman*," the present Kilcommon.

The remains of a past civilization which are found in the territory of the Tribes "differ but little from those found elsewhere in Ireland, except in one particular: they are more numerous. In one townland only—a respected member of our Society testifies—eight raths may be pointed out. There are mottes or duns too—one in Tubberpatrick, one in Loggan, one down the valley in Clonegal, the latter giving its name to the long-forgotten Abbey of Doune. How far these remains bring us back in the history of our Land it is impossible in some cases to tell. The moats and raths may have arisen in Norman times, but many

(2) Tinahealy—even should the derivation of this word be unsustained, it will detract but little from the force of the argument.

(3) The word Tomacork is composed of two—*ton* and *corka*; the former may mean either a burial mound or "bottom" land, and the latter an oat-field or a marshy place. The marsh of the oat-field seems a contradiction; the burial mound of the oatfield looks unlikely, as burial mound would hardly derive its name from a passing crop. The burial mound of the tribe or family—another meaning for *corka*—would appear the more likely meaning, particularly as Shillelagh, the share of the tribe was not far distant.

of the duns bring us back to Pagan Ireland—into Ireland of the myths and Ossiance Tales—for instance—Dun Aengus, Dun Connor, Dundalk, Dunsceverick, Dunlavin, and many others. The dun in this valley indicates the presence of some ancient tribe who turned likely to its Pagan occupant as the centre and the inspiration of their lives. We may safely regard the Cosha as the habitation of some powerful and numerous sept—perhaps the Uigabla. There's no need to say that such a place would be an ideal field for Palladius and his fellow evangelists.

But apart from the suitability of the locality, another reason—and a very powerful one—helps us to fix the position of Kill-finè. It was, as far as the scanty records of the age give us any light, the only place in this region where missionaries could preach with profit to others and with safety to themselves. Once at Tigroney—and we may assume as certain that they came hither—Palladius and his disciples must have been driven southwards by the very force of circumstances. From the north and the seaboard they could expect nothing but opposition or fierce hostility. Nathi, a Pagan chief who ruled in Rathinver in this neighbourhood of Wicklow, was a determined enemy of Christianity. The tribesmen were not less so; they showed their hostility next year, when they repulsed St. Patrick and battering the face of his deacon, St. Mantan, gave him the nickname by which he is known to us—the gap-toothed. Nor was the opposition a passing whim; years afterwards the National Apostle was received at the royal dun of Hy Garraeleon with coldness and distrust by Dicriu, successor to the throne and Paganism of Nathi.

In another direction Palladius found himself in antagonism—not with man—but nature. On the west he was faced by the Wicklow Mountains; high, rugged, trackless, covered with scrub and heather, and foreboding nothing but hardship and paucity of hearers to the Evangelist. No wonder that any Roman, who had experienced the climate of sunny Italy, should turn southwards in search of proselites.

Here within a short distance of Tigroney—only seven or eight miles—he might hope for better things. By following the bridle-path along the ridge or Slighe Cualann—which was one of the five great roads radiating from Tara and must have passed nearby—to the Wooden-bridge, and turning into the defile on his right he could easily make the Cosha between rise and set of sun. There he would find a people who, uninfluenced by the example of Nathi and his subjects and taught by the beneficence of Earth and the beauty of Heaven to worship God, would accept the teachings of Christianity with docile hearts. Such must have been the hope of the weary missionary in this, we may presume, his darkest hour. It would, indeed, have been the act of a saint to proceed northward and face martyrdom, but it would be the act of an apostle in quest of souls to turn into the populous and quiet valley of the Cosha. It is but reasonable to think that Palladius, preferring the practical to the heroic, adopted this course.

To sum up, Killeen-Cormac is now rejected by all as a Palladian establishment; the claim of Killfinn is founded on a trifling consonance between the two words and is discredited beyond any probability by the fact that the townland was outside the territory of the Tribes and within

the Kingdom of Nathi, a great enemy of Christianity. The needs of religion and the voice of common sense strongly favour Killaveney and its claim to be the ancient Kill-fine, the church of the Tribes, may be admitted without reasonable fear of erring.

A problem here presents itself to our mind, viz., what influence had the Palladian mission on early Irish Christianity? The answer depends upon two factors—the extent of the Palladian mission field and its success.

There is not much difficulty about the extent: its boundary is easily ascertained. Nathi defined the boundary for us in North Wicklow and for years kept the "Romans" below a line running east and west at Donard. On the South, Enna Kinsellagh from his seat in Rathvilley performed a similar service. Bishop Iserninus, who is said to have been a native of Idrone, and who was sent from Gaul to assist Patrick, evangelised his own tribe and then proceeding northwards—along the Derry valley likely—preached the Gospel in Clonegal and the adjoining districts. He converted "the seven sons of Cathbad" at Laragh (so Father Shearman), but Enna Kinsella blocked his further advance and banished from his Kingdom the preacher and his converts "because they believed before every one." And this Pagan King must have been equally vigorous in his opposition on the sides of Lugnaquilla and must have prevented the missionaries from establishing themselves at Donard. The southern limit might be drawn somewhat below the Cosha. A strip of tribe land of no fixed breadth extending from Donard near Redcross to Clonegal must have been the entire extent of the missionary field.

The measure of the mission's success is more difficult to gauge: it cannot be definitely determined but it may be inferred from many considerations with considerable accuracy. The work of the Palladian missionaries, though limited in extent, was of permanent influence. It is—not rarely—taken for granted that the Mission of Palladius died with himself. The assumption is without warrant: not one of those who went out with him can be proved to have left the scene of his labours. It is, indeed, said that "his disciples *who were in Briton*, viz., Augustine, Benedict and others, came to Patrick in Eboria," and informed him of the death of Palladius. His disciples in Britain may have been the missionaries who were sent at his instance to that country in 429 or 430 to convert the Pelagians.

Those who accompanied their chief to Ireland—twelve in number according to Keating's History—seemed to have remained at their posts. This is placed beyond doubt as regards two of them by the Fourth Life of St. Patrick, from which the following is an extract: "The third is the church which is called Dominica Arda (Donard), in which are buried the holy men of the companions of Palladius, viz., Sylvester and Solinus, whose relics after some time were carried to the Island of Boethen and are there held in merited honour." Two at least of the Palladian missionaries remained at their station—Donard, the most dangerous station—lived there, though in danger of banishment and death from Nathi and his successor and died there after years of labour. It would be unjust to the remaining ten to think them—in absence of

any evidence to the contrary—worse than their saintly companions. Nor must it be forgotten that the Palladian missionaries worked this Christian centre by themselves for many years after their coming. They got no help, and could get no help from their Patrician allies. Enna Kinsella on one side and Nathi on the other cut off all outside assistance as long as they lived; and it was only when the successors of these Pagan rulers became converts that help became available. The followers of Palladius must have worked in the Cosha and their other centres of operation for nearly twenty years before St. Patrick came into this district. It is but just to them to suppose that the labour of a score years bore proportionate fruit. That such fruit rewarded their labours is proved by the records of the time; though there is no reason to think that their authors favoured Palladian reputations. This extract from a Life of St. Patrick, on examination bears testimony to the influence of their work: "He (Palladius) built the monastery which is called in Irish *Killmor* (the great church) in which *even to-day* are his books and the relics of the Apostles, but his disciples built the monastery which is called in Irish *Teach-na-Roman*." Tigroney must have been a place of importance; it was evidently regarded by the natives as the citadel of the "Romans" in that locality and it has preserved its individuality even to the present day among the names that crowd the topography of the district. Cell-finè seems to have been the chief and pet establishment of Palladius: he left the relics of the Apostles and his books there. In these days the relics of the two great Apostles must have been prized possessions and would not have been handed over to any church of which the permanence was not fully assured, and its fidelity above suspicion. It is matter worth notice that both Tigroney and Kilmor or Killfinè, are called monasteries, and we may be sure—with good reason. The Palladians missionaries probably led a monastic life at these centres. It is improbable that a religious community was formed from converted natives in Palladian or even Patrician times. It is evident that these Palladian foundations had prospered and developed into great establishments—bringing life and light not only to the monks themselves but also to the inhabitants of the surrounding districts. When the author of this extract lived can be ascertained only approximately. it may be inferred from Bury, page 258, that he must have written about 270 years after the death of Palladius. To find his name remembered after so many years and his books kept with religious veneration gives us no low estimate of the works of Palladius. Having regard to the permanence and the power of Palladian influences in the Cosha valley it will not excite wonder to hear in the old Litany of "the seven Bishops of Killfinè." The foundations of Palladius were few but they seemed to have prospered in an extraordinary degree.

The coming of the missionaries into the Cosha stands on the same level of certainty as their success. Both are inferences from the records of the period and are supported by "common sense." The records are, no doubt, few, but the want finds its explanation in the dark and stormy history of the time. At this stage of our study it may be reasonably asked,—Has the Palladian Mission left any trace of its presence in or

around the Cosha valley? Are there any survivals from the past to connect the present with the period of the "Roman."

It is a matter of regret that no remains, architectural or other, can be pointed out as Palladian. Of St. Patrick, even, that great figure which overshadowed all and rendered the subject of this Paper but a shadow, there is one, and only one, memorial which can be recognised as his, namely, Kilmosuckkit. It is (according to a tradition now moribund in the locality and rescued from certain death by the merest accident) "first in Rome"; a recommendation which is given only to churches founded by St. Patrick himself. It is now only an enclosure where up to a few years ago unbaptised children were buried. Not so much as Kilmosuckkit remains to fix a foundation of the Palladian missionaries. Though this may be a matter for regret it is not one for surprise. The churches of the period were made of but perishable material, their construction required but little from man, and their destruction was but an easy victory for Time. Churches of stone were so rare that one on the promontory of Galloway stands out among its co-temporaries as *candida casa*, or White Church, apparently because it was built of stone, and about 355 years afterwards St. Cronin, Bishop of this diocese, did a thing worthy of notice: he built the "stone church of Ferns"—evidently the first of its kind. (See Mr. Flood's History). Up to the time of St. Bede (625) and for years afterwards it was the practice in Ireland to build of wood and anything else was considered un-Irish. The use of stone in a church would be a proof almost infallible that it did not belong to the time of Palladius or Patrick. However, philology may step in to give help.

As to the nomenclature of the Cosha region, probably more weight might be conceded to arguments drawn from its place-names than from those in any other district in Ireland. It was never under British rule until the middle of the 17th Century and anglicization in the time of its command could make but trifling changes in the names of places: they remain substantially the same as they were in the 5th Century.

The names in many localities give us valuable help; they prove beyond doubt that the Cosha and the surrounding district were the abode of an early Christian settlement.

The names of some of the townlands bring us back to Pagan Ireland or Christian Ireland in its forging. Two townlands, one at each side of the Cosha, are called Coolballinteggart (4). The name now designates a certain number of acres according to statute measure, but the word has its history and will repay dissection. It is a compound—half Irish and half Latin, half Pagan too and half Christian. *Cool* means a secluded corner, and in this case it is very fitly used. *Bally* means a dwelling or a ford perhaps, and *taggart* is but saggart or priest. The whole word means the corner of the Priest's house or ford. *Cool* brings us back to the time when Irish was the language of the locality. *Bally*, if it is

(4) Coolbawn in the east slope of the Cosha is set down in the Ordnance Maps as *Coolbawn* or *Coolballinteggart*.

a dwelling, brings us into the 10th Century, when that was the meaning of the word. Coolballinteggart bring before our eyes the vision of hermit priest in a mountain retreat and connotes a period when such a personality was so strange, so unworldly and so inspiring to the minds of the people that it gave his name to the locality to the end of time.

Another townland is called Tomnaskeala. It yields on analysis the picture of an age when Paganism and Christianity stood face to face in deadly hatred of each other. It means the low-lying field or marsh of the Untying or the Redemption, and seems to point to some great occasion when on this very spot a multitude of unbelievers were freed from the shackles of Paganism. Probably the Sacrament of Baptism was administered here, and if so it was a most suitable place for the Rite. It stood by the *Ballagh* or public way. In this locality several valleys run into the Cosha and the tribesmen going to fish in the sea beyond Croghan Maev, or to hunt in the hills, must have passed near Tomnaskeala on their expeditions. The townland—a small one, only about 40 or 50 acres—lies on the slope of the valley looking toward Lugnaquilla and is enclosed by streams on three sides. The Derry flows along at its foot; that from Tallyhoe washes it on the south and the Kilpipe rivulet, which here makes a small cataract with a fall of a dozen feet, bounds it on the north. It was ideal ground for propagandism and Baptism by immersion and perhaps many Pagan tribesmen may have felt within its small boundaries an echo of the Eunach's words on his way back from Jerusalem to Queen Candace: "See, here is water, what doth hinder me from being baptised?"

But if this little sacred spot witnessed such a religious celebration, is there anything to connect it with Palladius rather than Patrick. This may be said without unfairness: the latter did not visit the Cosha until twenty years after the introduction of Christianity. It must have lost its freshness by that time for the people of the Palladian Mission and would be quite incapable of producing the feeling Tomnaskeala reveals.

Among the words denominating the valley there are three of special significance. The first is *Cill*, a church. It is found in those townland—to take them first—where modern churches or latter-day ruins exist, e.g., in Kilcommon. The present church can have no pretensions to antiquity and its predecessor's upturned Holy Water font lying in its grounds is evidence only of the Faith it represented and carries us back but a short distance. Kilcommon, it is to be feared, is not more than a late rival or successor of Kilfinè. Its foundation is attributed by Father Shearman to St. Coman. In the genealogy given by O'Hart and corrected by a Rev. kinsman of the saint, no mention is made of this foundation, though that of his sister, St. Cumaine at Donabate is set down in almost the same line. It seems much more consistent with the tribal characteristic of the locality and of the time to regard the word Kilcommon as derived from *Cill*, a church, and *cumman* an association, and to regard Kilcommon as an equivalent to or akin to the Church of the Tribes. Even in the time of James I the district was "*Pubble Kilcamman*."

Kilpipe may indicate an old foundation. It is hard to trace it beyond the 17th century when it was a notable religious centre. A charter of the 12th century makes mention of a church, which, allowance being made for change in the process of translation into Latin, is, probably, Kilpipe.

As to Killaveney, only its title connects it with its ancient namesake. Certainty can hardly be attained as to the site of the Palladian establishment. Viewing the problem antecedently one would expect to find the *Church of the Tribes* some place where the clansmen passed or assembled frequently; the Togher, for instance, would be such a place. At present the Togher is only an ordinary road across the valley, but before it was submitted to the spade of the road maker, it was a long narrow embankment rising a dozen or more feet above the ground at its base. In the days long ago, it must have been the great thoroughfare across the Cosha. It ran along the ridge of its watershed and must have afforded a dry and safe passage to all on their way to the mountains and valleys on the west, or to the great sea beyond the Gap. It led on to Slighe Cualann—one of the five great roads from Tara—which then, and for three centuries before it, passed along the opposite ridge and gave at a much later date its name, Stoneybatter, or the Stoney Road, to a townland in this vivinity. Here one would expect to find the site of Cell-finé of the annalists, and here at this very spot the site of a church is still pointed out. The tradition still lives and but six or seven years ago a pilgrimage to the place was contemplated by a body of Irish Islanders. The church (it is said lest its memory should pass into oblivion) was situated on a bog on the Willoughby farm low down in the valley adjoining or within Rosnastraw.

But the word *Cill* is found not merely in these townland: it is the chief denominating factor in the whole district. On the western slopes of the valley we find Killaduff, Kilballyowen, Tomcoyle, Kilcommon and Kyle, and on the opposite ridge appear Killacoran, Kilpipe, Kilmosukkit, Killaveney and Kilcashell. To gauge the importance of the inference the names supply, Joyce's remark on the word "Kill" must be borne in mind—namely, that in four cases out of five the word in Ireland means a church. Perhaps in this locality it always has this meaning; as *ros* seems the usual term employed for *wood*. Christianity seems to have been so ancient and so dominant a power in and about this valley that it seized upon the nomenclature of the townland, and held it against all comers to the present day.

The second word which contributes to the nomenclature of the valley and furnishes us with a key to unlock the record of its past, is *teach*, or its variant *tig*. It may mean an ordinary dwelling, but in the days under consideration no abode—except perhaps the raths of the Chiefs—would be important enough in the eyes of the people to give its name to any place. On this account Tinahely and Tinakilly, containing the word *teach*, deserve special notice. In both cases some ecclesiastical building is designated. The writer of the "Life of St. Patrick" in the 6th or 7th Century saw in Tigroney a monastery or a monastic church. Adopting this meaning it is safe to regard both places as monasteries.

Tinahely can hardly be regarded as Palladian, except in so far as it was the result—likely not a very immediate result—of the mission. If it was the monastery of the Elagh (the tribe monastery seems to have been a Patrician conception), it must have sprung into existence soon after the time of Palladius and before the tribe scattered and lost its individuality. There is nothing special about Tinahely at the present day to show its old-time character. On the hillside above the town there is a well which was once reputed blessed, and also a rath. The latter is large enough to have been, and perhaps was, the enclosure that sheltered the monks who lived in the monastery and ministered to their Christian converts.

The third word of importance for a proper view of this part of the tribal territory, is *Cailleach*, a nun. It is found almost certainly—as the O'Kelly tribe never inhabited this locality—in Ballykelly and Stranakelly, and it appears in full significance in Tynakilly, the Monastery of the Nuns.(5) In the words Strawnkelly and Ballykelly there is no hint of monastic life, but on the heights above Aughrim and within sight of Kilmosukkit there was, in all likelihood, in far-off days a monastery for the daughters of Palladius or Patrick.

From a study of the topography of the Cosha one is forced to conclude that Christianity, laying hold of the people's mind, wrought its impression on every hill and valley. Only primitive Christianity would be capable of the feat. Its development and probably its final triumphant may be ascribed to Patrick, but its introduction and establishment seems the work of Palladius.

The arguments given in these pages are tendered at their objective value—some are given to the exclusion of others which looked plausible but were hardly sound, lest *The Past* should be anything but the torch of Truth—worthy of its reader and worthy of itself. It is not maintained that—taken singly—they prove the main contention of this paper, namely, that the Cosha valley was the great and fruitful centre of the Palladian Mission. It must be admitted that some of them give, at the most, but infirential support to the thesis, but that all the arguments, taken singly, collectively and reletively to one another as links in the chain of evidence, should not prove the contention seems unreasonable. The argument from philogy—the form of the word Killaveney—may be and is not conclusive; the argument from topography—that Palladius certainly came into the vicinity of the Cosha—is not conclusive; that other from what ordinarily happens in similar circumstances—*ex ordinariis contingebat*, viz., that religion and common sense must have brought the Palladian Missionaries into the Cosha, may be inconclusive; the argument from history—that the mission grew and prospered to no ordinary degree—may possibly be inconclusive; that all these reasons, their number and their connection being considered, should be inconclusive on the point at issue seems against the first principles of historical criticism. However, as men differ, so will minds.

It is hoped that no one will read into these pages any intention to detract from the work of St. Patrick, or to lessen the love which followed

it and follows it even to-day. The work of St. Patrick is placed beyond the reach of attack and beyond the need of praise; it neither fears the one nor requires the other. Even what Palladius "planted," Patrick "watered" with his prayers and penance, and God gave the "increase." It is not praise of St. Patrick to decry the work of his fellow-labourer in God's vineyard.

Just a few words in favour of the founder of Christianity in this parish. Palladius is represented often as a coward and his work as a failure. It is plain that his work was not the failure which it is generally said to have been. It was just as great a success as, or greater than, most of our modern missions.

As to Palladius himself, he was no coward. Bury suggests that he never deserted his mission, but left it to get help in Dalaradia and died there. He left in Cell-finè the relics of the holy Apostles and his own books; which showed no intention of final departure from the place. It is much more charitable and much more consistent with facts to think that feeling the approach of death he hastened home to lay his bones in the sacred soil of Rome. However that may have been, he certainly bore a high reputation for holiness. He had unbounded influence with the Pope of his time—a saint himself—and he is called his "extraordinarily virtuous Deacon." By some writers he is called "martyr," because he sacrificed his life in his endeavour to plant the Faith in Ireland.

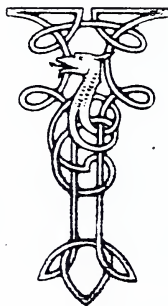
It would be as ungrateful as uncharitable for the Catholics of this diocese to accept the lowest estimate of his character furnished by the records of his age; it would be much more in accordance with justice and truth to accept the highest estimate and to regard him as a Saint. Should these few pages help towards this judgement it will be a sufficient reward for the labour of the writer.

The following are the chief authorities consulted:—*Onomasticon Gaedelicum*, by Rev. J. Hogan, S.J.; *Life and Writings of St. Patrick*, by Most Rev. Dr. Healy; *Lives of the Irish Saints*, by Rev. John O'Hanlon, M.R.I.A.; *Confessions in Irish History*, by W. F. Butler, M.A., M.R.I.A.; *Ecclesiastical History of Ireland*, by Rev. W. F. Brennan, O.S.F.; *Loca Patriciana*, by Rev. J. F. Shearman; *Phases of Irish History*, by Eoin MacNeill; *History of the Diocese of Ferns*, by W. H. G. Flood; *Irish Landed Gentry*, by O'Hart; *Catholic Encyclopedia* (articles), by Cardinal Moran, etc.; *Names of Places*, by P. W. Joyce, A.M., M.R.I.A.; *The Irish before the Conquest*, by Lady Ferguson; *Journal of the R. S. A. on Clonegal*, by Rev. Canon French.

NOTE—The following extract from Joyce, who quotes the authority of Mr. Gilbert, the historian of Dublin, shows that Slighe Cualann passed near Tigrony:—"One of the five great roads leading from Tara, which were constructed in the 2nd century, viz., that called Slighe Cualann, passed through Dublin by Ratoath and on towards Bray. There can be no doubt that the present Stoneybatter (in Dublin) formed a portion of this ancient road. The most important of the ancient Irish roads were paved with large blocks of stone and somewhat like the old Roman roads—a fact which is proved by the remains of those that can be traced. . . . The existence of the name in the very line leading to the ancient ford over the Liffey leaves scarcely any doubt that this was part of the ancient Slighe Cualann. Booterstown (which lies between Dublin and Bray) is another member of the same family; it is merely another form of Batterstown or Roadstown. In a Roll of about the year 1435 it is written in Anglo-Irish, Ballybothyr, the town of the road, of which the present Booterstown is only a translation. In old Irish documents frequent mention is made of a road leading from Dublin to Bray. In a Roll of the 15th century it is Bother-de-Bray, and it is stated it was by the road the O'Byrnes and O'Toole came

to Dublin. It is very probable that the Booterstown and the Eray road were one and the same, and that both were a continuation of the ancient *Slighe Cualanne*' (Joyce's *Irish Names of Places*, page 43). The presence of a Stoneybatter on the side of Cosha is a confirmation of Joyce's words. The Rev. Canon French in his Paper on Clonegal makes mention of this great road from Dublin. A respected member of the Hy Kinsellagh Society gives us valuable information on this point. According to our informant, there are, are on the side of Croghan Kinsella, looking down into Ballyfad, 80 or 100 yards of an ancient road; it is known in the vicinity as the "Stoney Way," and is probably a continuation of Stoneybatter. It is most likely that Palladius came into the Cosha by this route.

(5) Besides "the Seven Bishops" we hear also of "the Seven Virgins of Killfine"; another indication of the monastic character of the Cosha district.



PARISH OF BREE.

By REV. P. SHEIL, P.P.



WILLINGLY respond to the earnest request of the Rev. Editor of "The Past" to contribute some bits of Parish History in addition to those already recorded by Dr. W. H. Grattan Flood in his *History of the Diocese of Ferns*. The history of the Diocese contains all the important events in the history of the Parish, hence it is only left to me to gather up the scattered remains of the crop that the learned author has harvested. I presume that the Rev. Editor selected me for this task solely on account of my long residence in the Parish. As Curate and Parish Priest I have been here for 38 years ; but I can claim a longer acquaintance with the parish than this, as when I was 8 years old I crossed the Slaney in a fishing cot with a small party to attend the first Mission at Bree in the year 1856. So I can say that the Church of Bree was the first in which I put a foot and most likely will be the last. The Pagan remains in the parish, viz., the Dolmen in the townland of Ballybrittas, and the other in the townland of Barmoney, have already been mentioned in the Diocesan History. The one at Ballybrittas is in a perfect state of preservation but the other has only two of the pillars standing. There is a townland adjoining Galbally named Coolafullaun which I was told by an old resident meant "the field of blood." Probably there was a bloody battle fought there long years ago.

The Ecclesiastical history of the parish is rich in material.

The history of Clonmore alone would be a long and very interesting one. That it was a very important and rich Abbey is proved by the number of times it was plundered. In A.D. 740 the Abbey was destroyed by fire. In 832 it was pillaged by the Danes. In 833 on Christmas night the Danes forcibly entered this Abbey and inhumanly massacred many of the Monks. In 834 the Abbey was plundered. In 835 it was again set on fire by the Danes and many of the religious slain. In one of these forays there is a tradition that eighty of the monks were drowned in a bog-hole which lay about halfway between the monastery and the Slaney. The above dates are extracted from Archal's *Monasticon Hib. v. H.p. 73 R.I.A.* The same authority states "In the Barony of Bantry near the

history that Bishop Sweetman in his visitation of Bree in the year 1753 says: "June ye 4th Rev. Michael O'Brien's flock was visited and confirmed and he gave ye one of ye best if not ye best Irish Sermon I ever heard and everything else was well, but I was told he had a bad Chalice." This Fr. O'Brien, who was killed by a fall from his horse in 1762 was succeeded by Fr. Redmond who died in 1763. Taking into account the worn out chalice alluded to by the Bishop and the Redmond family names inscribed on the chalice, we may conclude that it was brought to Bree by Fr. Redmond and left there after his death. These Redmonds resided at Killagowan, Parish of Oulart, and were a branch of the family of the late Irish Leader. I should like to add a word of appreciation of the work done for the parish by Canon Devereux. He built the Church, the parochial house, transformed the old Church into a spacious school, acquired the land, squared the fields, drained, and fenced most of them with thorn hedges, erected entrance piers and gates to Church and house, enclosed a garden, laid out the grounds and planted them; in a word he may be said to have made Bree. How he collected money sufficient to accomplish all is difficult to understand, as the list of subscriptions which I have shows that the contributions from outside the parish were of very small amounts. Fr. Matthew who gave the Total Abstinence pledge in the lawn in 1839 contributed £5, the largest sum in the list with the exception of £20 given by a Mr. Cholmondy—an Englishman who owned a couple of townlands in the parish. Colonel Alcock gave the acre of land on which the buildings are, rent free for ever, and most of the Protestant landlords of the parish gave contributions which would go to show that no religious bitterness existed at the time in the parish.

Kiltowanmore, now called Ballybrennan, has an extensive graveyard in which are the ruins of a Church, and close to it St. Cuan's Holy Well. The pattern is held on February 3. St. Cuan is called the Leper. Whether he is the same or not, there was also a St. Cuana the 9th Bishop of the Diocese who died in 741. There are several priests buried in this graveyard; the epitaphs of six can be deciphered: Robert Sutton who died in 1733, he is said to have been born at Ballyhogue. Peter Manley who died in 1737. Michael O'Brien who died in 1763, was a child of the parish,—his birth place being Ballymorris. James Hore who was Parish Priest of Oulart died in 1833, and his nephew Denis Hore, Parish Priest of Gorey died in 1846. William Brennan, who was Parish Priest of New Ross died in 1846.

The following introduction to a poem, one verse of which I give, appeared in *The People* about 30 years ago:—

"There is still extant a tender legend about the bell of an unusually sweet tone which the monks rang for Vespers each evening: When Cromwell scattered the monks and wrecked the Church the bell disappeared, but at twilight, the legend says, its dulcet tones still continued mysteriously to steal out on the hill and dale round Kilcuanmore until the Cromwellian landlord, a bad man, died and was buried in the walls of the ruined Church near St. Cuan's grave. From that day the bell was heard no more. The blessed spirits and their bell fled from so foul a desecration."

The stranger's grave was closed, and hushed for aye that swelling sound,
 A sad and solemn stillness fill the ruined walls around.
 No more the spirit band was heard in joyous notes to sing
 Above the ivy-covered ruins beside the sacred spring,
 With dismal sound the moaning wind swept o'er the ruined pile,
 Shivering the grass on Cuan's tomb, and whistling through the aisle ;
 No more upon the evening air is heard the silver swell,
 The charm had fled, no more was heard the pealing vesper bell.

There was a Castle (Synnott's) at Ballybrennan, which was standing 90 years ago, in a field near the Railway Bridge but the site is hardly now recognizable. The stones of this Castle were used in the building of the late Mr. Vero's house, and the granite door-case ornaments the entry of the late Mr. Mogue Furlong's house of Ballybrennan.

In the townland of Macmine there were two castles, one about half-way between Bree and the Slaney of which hardly a vestige remains ; the other built in 1290 on the river's bank which was occupied lately by the Nuns of Ypres and which is in a very well preserved state. The Fitzhenry's lived here before Cromwell's time and lost all their landed possessions after the battles of the Bloody Bridge and Enniscorthy. Three brothers were killed, and one escaped. The story is told that this Fitzhenry hid his money in a cellar of the castle and came back after some years and paid a visit to his successor—one of Cromwell's followers. He was received kindly and entertained by his host who did not forget himself in their after dinner libations. As soon as Fitzhenry was safe from interference he found his way to the cellar and recovered the hidden treasure. The Fitzhenrys of Gobbinstown and Templeudigan are the descendants of the Macmine Fitzhenrys. In the massive walls of this castle there are hiding places, and also a secret underground passage leading no one knows where. I was told that the late Mr. Richards in the Land League days had tons of quarry stones thrown into the mouth of this secret passage to prevent any underground entry into the Castle. A few years ago I saw this heap of loose stones but of course I cannot say from personal knowledge whether they were put there for the above purpose or not. In this townland on Mr. Kelly's farm there is a mound of earth about 20 ft. by 18 ft. and about 2 ft. high called "Mullaun a plough." It is thought to be the grave of those of the locality who died in the great plague of 1348 and '49. The ravages of this plague were appalling but it was felt more severely in England than in Ireland—it is computed that half the population of England and Wales died of it. Great numbers also died in Ireland and among them are recorded the deaths of the Bishops of Dublin and Meath, and another victim was the Bishop of Ferns. In the obituary of the Bishop of Ferns it is stated that two Bishops of Ferns died in 1348—John Esmond, who died at Avignon, and Geoffrey Groffield.

Ballyhogue, which is said to be one of the largest townlands in the County the other two being Old Ross and Coolmain, is called a parish in old documents. There are various interpretations of the derivation of the name. In the "*Liber Regalis*" it is written Ballykeoge—the son of Hugh junior. Other authorities say that it is a contraction of Ballysheoge

—the town of the fairies. There is another lonely tract of land between Galbally and Tomfarney known as the "Sheoges." If the town of the fairies is the proper derivation there must have been a considerable part of the parish in the possession of the "good people" in bygone times. Ballyhogue has a graveyard, a ruined Church, and a holy well—the latter was filled in owing to the destruction by fire of some adjoining buildings. Because St. John is the patron of Ballyhogue some people concluded that it was a foundation of the Knights' Templars, but this is clearly disproved by the fact that the pattern is held on the 24th of June, the Feast of St. John the Baptist. Bellevue in Ballyhogue was built by George Ogle in 1737. It was one of this family who wrote the well known ballad of "Bann's Banks," a pathetic lament for the loss of Mary Phayre of Killoughrim who rejected his suit. There is a beautiful Chapel at Bellevue, designed by Pugin and built by Mr. Anthony Cliffe who became a convert in 1856. Early in the last century there was a famous race course at Ballyhogue. The races lasted for a whole week and brought great crowds from all places even outside the County. There is a story, strange but true, that at one of these races Dick Sutton of Ryane had two horses entered for the principal stakes. The fame of these horses, "Pickpocket" and "Antelope," was such as to warn off all competitors, and as the rule was in force of three horses or no race their owner had recourse to the stratagem of buying on the course for a paltry sum an animal belonging to a band of travelling tinkers. This makeshift of a racer was started with the others, and to the consternation of all and to no one more than her new master, won the race. This mare had conferred on her the title of the "Black Joke," and afterwards won many races and bred many racers. It was thought that she came from the Curragh and had proved unmanageable in her training but became docile in the hands of the wandering tinkers. This reminds me of another story in connection with the Ballyhogue races. When the late Fr. Andrew Kehoe was C.C. of Blackwater he was asked by an old man who was in the habit of putting puzzling questions in ancient history: Who was Belisarius? The man had likely read that some one had been treated by his master as Belisarius had been. "Let me see," said Fr. Kehoe, in deep study. "I have it; that was the horse that won the first race at Ballyhogue." The Brauders of Curraghnaboola had a racehorse of the name.

The townland of Garranstackle was confiscated by Cromwell and given to Donovan of Clonmore. It is related that Rhuy Keogho, the former owner, sent seven mules loaded with provisions to Cromwell when he encamped at Garranstackle in a field still called the Campfield to propitiate him, but with no favourable result. Rhuy Keogho's son became a highwayman and had a cave at Kereight bordering the river that flows to Poulanass.

The etymology of Garranstackle has puzzled many Irish scholars, and I am not surprised at this if what I heard once from an old man is founded on fact. His version of the way the place got its name was that Cromwell encamped there and that his cavalry was so exhausted by long marches and scarcity of forage that the horses were staggering about all over the place. In consequence of this event the place was called "Garran Stagger," which was afterwards commuted into Garranstackle by the

residents who wished to efface the memory of Cromwell's visit. It was from this townland that Cromwell trained his artillery upon the Church at Clonmore and left it a ruin. The story of the valiant woman, Mrs. Flood of Garranstackle, who killed the soldier in '98 is well known. Her maiden name was Kehoe, of Kereight near Kyle. A squad of soldiers was on the march from Enniscorthy to Taghmon. One of them when passing Flood's place left the ranks and entered the house. The men of the family were away with the insurgents and the only occupants were Mrs. Flood and a servant girl. The soldier attempted to assault the servant but his designs were defeated by Mrs. Flood who struck him on the head with a mallet or beetle and killed him. They dragged him into the yard and covered him with faggots. After a short time the Sergeant of the squad and a piquet returned to seek for their companion. It was said that the search was very superficial and that the sergeant appeared to know what had happened and departed without making much investigation. When night came the soldier was carried a short distance from the place and consigned to a marlehole. This woman's son, Thomas Flood, was a very prosperous farmer. In addition to the farm which lies between Ballymorris and Clonmore he owned what is called the race course. He married about the year 1825 Eliza Sutton of Tomlane. I was told by an old man about 35 years ago who was present at the wedding that when Mogue Sutton, the bride's father, counted out in the presence of the guests, as was the custom, the £100 fortune and pushed it across the table to the bridegroom that he handed it back and said he did not require it. The old man also described the bride's mother "as silk to the ground." In a few years the scene changes, Tom Flood died, his widow married a second time, the family became impoverished and had to emigrate to America in '48. A strange story is told of this Mrs. Flood: It is said that when she visited her relatives on the other side of the Slaney that instead of going the long journey through Enniscorthy, she used to force the horse to swim across the river whilst she sat in her log-wheeled cart, which floated like a boat behind.

The old name of Borrmount was "Dromagh." It is a pardonable mistake to think that Borrmount gets its name from the river Boro which flows by; same as Castleboro and Borodale got their names, but this is not so. It was called after the surname of a sea captain named Borr who built a mansion about the year 1650 on the high ground between the railway station and the present manor house. This mansion was a ruin 70 years ago. The roofless walls were of gaunt proportions and it was believed by all in the neighbourhood to be haunted—in fact it was called "the haunted house." The walls were levelled about 40 years ago. This captain was said to have been very wealthy, and tradition has it that he had the field between his house and the river constructed to represent the waves of the sea to remind him of his former life. There is no doubt but that this field has an undulated appearance.

Just on the other side of the Boro river from Borrmount is Kilcarbery, named after St. Cairbre whose many brothers were also saints and gave their names to several localities. Some of the remains of the old Church of Kilcarbery were used in the building of the adjoining mills.

There was a time when a Bishop of the Diocese resided at Cloughnageera in the Parish of Bree. The family of Denn owned Cloughnageera, now Wilton, in 1325. The last of the name who was known as Baron of Kaye died in 1354 leaving an only daughter, Ismay, who married Philip Furlong of Horetown who succeeded to the Barony of Kaye. It is stated in some notes I have that Bishop Denn, who died in 1400, was the relative of Philip Furlong; but I think it more likely that he would be the relative of Philip Furlong's wife on account of the identity of name.

The ancestor of Philip Furlong—John Furlong—was given Carrigmannon by King Henry II. for having saved him from the fangs of a wild boar. The Furlongs owned nearly all the property between Horetown and Carrigmannon but, like the Fitzhenry's and many others,—faithful in all things—sacrificed everything for the sake of their religion and country. The family, despoiled of their property, settled down on a farm at Holmestown. A century or so later one of the family married Miss Martin of Templescoby who was an heiress. So that Mr. Michael Furlong of Scoby is the present day representative of this once powerful family.

It is said that the horrors of '98 blotted out the traditions of the Co. Wexford. I believe that this is to some extent true and that other Counties in Ireland have a greater wealth of precious lore than we have. Still it has to be admitted that even in quite recent times men who had a marvellous store of information regarding the civil and ecclesiastical history of the County went to their graves without leaving behind them a scrap of their wide range of knowledge. I would mention the case of the late Canon Dunne of Blackwater as an example. We should not leave ourselves open to reproach in this respect.

It may not be long till St. Malachy's prophecy shall be fulfilled and Ireland be free from the stranger. When that day comes and our land is our very own a load will be lifted off the hearts of men; men's thoughts will be turned homewards and every thorn tree that marks a vanished homestead will be held in reverence. The outcry will then be heard: Oh, why did not those who have gone before us tell us more about the history of our beloved Country. Let us all, even now, face our responsibilities by trying to throw some light on the past so that we may not be found wanting when weighed in the balance.



BANNOW.

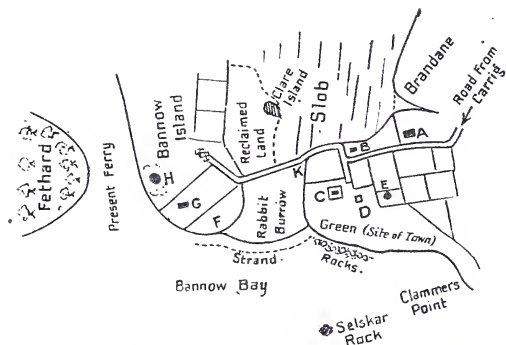
By TOMÁS O'BRIEN.

The town, the churchyard and the setting sun,
The clouds, the trees, the rounded hills all seem
Though beautiful cold—strange—as in a dream,
I dreamed long ago—now new begun. (*Keats*.)

ON a lonely headland overlooking Bannow Bay in the extreme S.W. of the Barony of Bargo, County of Wexford, stands the site of the ancient town of Bannow, popularly known as the "buried city." Readers of the late Mrs. S. C. Hall's Sketches will be familiar with the "sights and scenes" in this romantic locality. In the middle of the last century its history attracted considerable attention. In the pages of the "Amulet" 1830, we find the Rev. Robert Walsh's imaginative description of the old borough which he poetically styled the "Irish Herculaneum." His article aroused the indignation of several able writers. In the early volumes of the Kilkenny Archaeological Journal some interesting articles appeared from the pens of Mr. Twomey, a resident in the locality, and the well-known antiquarian, Dr. Graves. In Mr. Hore's monumental work on Wexford's past, fresh stores of information are supplied. But as these rare publications are to the ordinary reader "banned and barred forbidden fare," a brief resume of the history of this quaint spot, together with a few original supplementary notes, may not be devoid of interest. While the accompanying map, though rudely traced, may help some future visitor in identifying the few stray vestiges of this ancient borough and its environs.

As to the derivation of the name of Bannow, there are many opinions. Ware and others interpreted it to mean "auspicious" or "blessed,"—(*beannuirce*)—referring, no doubt, to the successful landing of the Normans here in May, 1169; but O'Flaherty scornfully rejects this interpretation. Yet may it not have formed part of the historic Hieron Akron. Mr. Leigh derives it from "banour," a fortification. The Irish name of the harbour as given by Joyce is *Cuan an Baimh*, which literally means "harbour of the suckling pig." But Dr. Graves quoting O'Donovan, takes 'Baimh' to be the name of a Firbolg Chieftain, brother of the famous *Staingé*, who landed at Wexford harbour. I wonder would the title have any reference to the strategy of the Tuatha de Danaan magicians who prevented the landing of the Milesians on the Wexford coast by transforming the island into the appearance of a pig

(insula muicinis), (*cf.* Keating's *History of Ireland*; O'Flaherty's *Ogyia*). Following the hilly road leading from the village of Carrig on Bannow to the site of the "buried city," a distance of about four miles, we can enjoy some exquisite views of Bannow Bay and the surrounding coast. When we approach near our destination, the first object that attracts our attention is the ruin of a chapel in a field on the right-hand side of the road, marked A on the map. This is locally known as "Brandawn," or St. Brendan's. The land surrounding the ruins is thickly studded with historic remains, foundations of buildings, pavements, etc., and is evidently the site of the ancient village of St. Brendan, so often referred to in the old Records. At the lower side of the field to the North is a hill, now reclaimed, into which a stream flows. The



'water mill' mentioned in the Inquisition of 1307 on the lands of Joan de Valence is part of the Manor of Bannow, stood here. The remains of what seem to have been a quay are still to be seen; and in the slob, a little to the west, ran the causeway known as the "Black Bridge," where piles of oak were, years ago, discovered. This, in my opinion, connected South and North Brandane, as the modern townland, containing 248 acres and 12 perches, stretches away to the North, and still boasts of its "town pump," "town field," etc. The portion of North Brandane, bordering the slob, is known as the "terrat." In the *History of Tintern* we find some interesting references to this Church of St. Brendan. Hervey de Mountmaurice, uncle of Strongbow, "a man of fallen fortune" "without arms or money" (*cf.* Hore, *Tintern*) was, as we know, one of the leading figures in Fitzstephen's invasion; as a reward he received from McMurrough two cantreds of land along the sea coast. About 1177, this soldier of fortune "professed himself a monk in the Monastery of the Trinity in Canterbury, and gave to the same in franke and pure alms all his patronages and impropriations of all his churches lying by the sea coast between Waterford and Wexford," though Cambrensis

sarcastically adds: "would to God that as he hath laid aside his secular weeds, he had also cast off his malicious disposition." Hervey, as we know, also founded the Abbey of Dunbrody, and died as Abbot there in 1205. Up to 1798 his tomb was preserved. About 1245 the Canterbury Monks leased this property of Montmaurice to Tintern; in the charter of conveyance we find the following reference to Brandane: "and, nevertheless, they (the monks of Tintern) will present a competent and fitting chaplain who will continually, celebrate Mass for the dead in the Chapel of the Blessed Brendan at Bannow, especially for the late nobleman Harvey de Mountmaurice, and for other founders and benefactors of Christ Church, Canterbury," (*cf.* Hore, *Tintern*, p. 27). The chapel and village of St. Brendan were then evidently in existence before the Normans arrived. Let us hope that the Celtic history of this district may yet be written, including the neighbouring foundations of St. Kieran (S. Kearns), St. Kevin (Kilcavan), etc. Up to the present the Norman settlements in S. Wexford have almost monopolized the attention of the historian.

Continuing our way to the site of the "buried city," we notice the ruins of the old coastguard station, at the bottom of the hill on our right, marked B. Mr. Twomey, in his article (*cf.* *Kilkenny Arch. Journal*, Vol. 1) holds, I believe erroneously, that the town of Bannow stood about here. Following the road to the right we can reach the Island of Bannow, but turning to the left we quickly arrive at the ruins of St. Mary's Church—the traditional site of the "buried city." It is a charming spot. Like some grim sentinel of the past, the old Church still towers over the benet crowned hillocks of sand, the only vestiges of what was once a thriving seaport town. Away to the south we see the billows breaking on the rock-bound promontory of the historic Bag-in-Bun; and away in the distance, to the S.E., the bold outline of the Saltee Islands appears in view. Here silence and solitude reign supreme. Here we can dream and dream of the long-buried past, and try and peep behind the screen of centuries that conceal its mysteries from our ken.

The Church of St. Mary's, marked C on the map, formed part of Hervey de Mountmaurice's gift to the Monks of Canterbury. In 1245, as we have seen, all his property passed into the hands of the Abbot of Tintern. In the Charter already quoted we read: "Be it known that we have granted, conceded, etc. to the Abbot and Convent of DeVoto all the lands and all the town and country property which we possessed and held hitherto in Ireland from the gift in pious memory of that late noble man, Hervey de Monte Maurice, which lands are as follows—the whole of our land of Kilmore, of Kenturc, and of Banewe, ... with the island of Bannow and the two islands of Saltee." Under date 1200 we find the Prior of Christ Church, Canterbury, appointing Nicholas the priest to the vicarage of the Church of St. Mary's of Banewe, reserving however a certain portion of the lesser tithes, to wit, of lamb, fish, of moneys issuing from fish, tithes of wool, of cheese, and with the proviso that he pay a yearly pension to him at Easter of one talent of gold. That the Canterbury Monks continued to exercise control over S. Mary's after 1245 is clear, for under date 1308 we find: "Geoffrey, the Prior, granting to

our well beloved clerk, William Chaplain of Bannewe, half the Church of St. Mary's, personally in tithes, revenues and other things which pertain to the same Church, except our domains, etc." In my opinion, then the Church of St. Mary's was in existence when the Normans arrived, as it could scarcely have been erected between 1169 and 1177—the date of Hervey's entrance into the Monastery of Christ Church, Canterbury. But it was evidently rebuilt and enlarged at some subsequent period. It is a massive building; its heavy masonry and huge battlements would suggest that it was a fortified church, similar to the one at Clonmines. The East window and the chancel arch seem of a much later period than the rest of the building. The entrance porch on the North side is very peculiar; its heavy vaulted roof is a rare specimen of the skill of the Norman builder. Though all previous writers seem to have no doubt that this was an entrance porch corresponding to the one on the South side, I am inclined to believe that it was used as a baptistry, and contained the beautiful font now preserved in the parish Church at Carrig. According to O'Donovan's measurements, the total length of the Church would be about 92 ft., a rather large building for that period. Within the ruins, the 14 century slab with its 'black letter' inscription "Hic jacet Johanes Colfer, et anne Siggins, etc." still rests in the N.W. corner of the nave. The carved figures of the Knight and his Lady—in the quaint costume of the 13th century—have, unfortunately attracted the attention of some modern vandals. The stone coffin and its shattered lid are there too. The inscription on Fr. Laurence Esmonde's tomb, in the centre, July 26, 1785 is no longer legible. But if some effort is not made soon these and other priceless memorials of the past will certainly be lost.

The "green" around the church is, in my opinion, the real site of the ancient borough. But was Bannow a town in the modern sense? Opinions certainly differ. O'Donovan speaks of it as "an old Irish village, the houses of which were of mud and wood." That it had its Charter cannot be denied, as Roger Bygod's Earl of Norfolk Charter to New Ross confers on the town "the same privileges and liberties as the Burgesses of Bannow, etc." That it had at least nine streets the quit Rent Rolls, the Cromwellian Valuation Return, etc. clearly prove; they are High St., New St., Little St., Lady's St., Lackey St., Weaver St., Mary's St., Toolick St., Ivory's St. But, in my opinion, it was a kind of "garden city"; most of the houses having plots of land adjoining. In the Cromwellian Valuation Return, there are at least 27 gardens mentioned, varying in size from one-tenth of an acre to an acre. Mr. Hore refers to a 'saving' clause in the Patent to Mr. Boyse of "six acres being in the town and Corporation of Bannow surrounded with an old wall," and suggests that this gives the ancient extent of the borough and that it indicates the existence of a walled town. Now at a rough calculation, the amount of land—including house plots and gardens—in the vicinity of the principal streets was at the time of the Cromwellian Valuation 13 acres—at least. These records are deeply interesting as they enable us to identify the relative position of the streets. Thus, High St., the principal thoroughfare, contains "a parcel of ground bounding the North part of the Strand," "walls standing at the South end of the Street," "a house at the West end of the street," which indicates

that it ran from near the old coastguards station towards the church, in a southerly direction, and then West towards a high rocky point of the cliffs, then known as "walls cliff." Lady's St. had "a house plot at the east end of the street and Church," and "a house plot joining the West end of Little St." It apparently ran due east and west in the line of St. Mary's Church. Little St. had a "thatch house joining Nicholas Loftus' lands and castle," (marked D on the map); so that this street was a continuation of Lady's St. Again, Lackey St. had "stone walls near the spring," that is probably near Our Lady's Well, (marked E on the map). So it was a continuation of Little St. And traces of the presence of streets in this vicinity were shown by the discovery of pavements underneath the soil of the fields near Our Lady's Well. The "green" must have extended, at one time, to near Clammers point. In the Geological Survey of 1879, we are told that "in the townland of Bannow to the South of the old Church, over 60 feet in depth have been cut away since 1840, or at the rate of 1.7 feet per annum," (*cf. Hore, Bannow*, p. 442). So that the town may have extended far beyond the present limited boundary in early times. In New St. there was "a thatched house before the Cross," and in High St. "the stone walls of a house before the cross," indicating the presence of a Market Cross at the junction of these two streets. Mr. Twomey, in his article, informs us that he saw the foundations of several houses removed from the "green." And the Rev. John Lymbery reported at a meeting of the Antiquarian Society, at Kilkenny in October 1864, that a granite slab was found at the West side of the graveyard boundary wall of Bannow, bearing the inscription: "James Collins Fitz (laurence) built this house in the year of our Lord 1598, and Maria Sinnot his wife." So the old town had not been completely deserted at that time, as in the Jury List of the Co. Wexford, 25 July, 1608 we find the name of Mr. Furlong, Portrieff of Banno. A century later—1684—Robert Leigh, in his own quaint style, tells us "that the town of Bannow is now quite ruined, there being nothing there but the ruins of an old church, of several stone houses and ancient streets, of some few cabins, yet it sends two Burgesses to Parliament." What lead to the utter disappearance of this once prosperous corporate town is a matter of conjecture. That it was not buried in the drifting sands is quite evident, as the rocky nature of the cliff around the "green" clearly proves. Robert Leigh's explanation seems to me the correct one: "It was a considerable place of trade for many years until the sands filled up the river mouth between the town and the Island of Bannow, and turned the current to the West side of the island where it discharges itself now into the sea at a strait between the said island and the land of Fethard." In the Parish Map of the Down Survey 1657, two channels, one to the East and the other to the West of the Island, are marked. The "rabbit-burrow" between the "green" and the Island shews the position of the old channel. It is known locally as the "Conkaer," which is simply a corruption, "conigar," a rabbit warren. The "reclaimed land" to the North of the Burrow (see Map) marks the course of this channel, as in 1850 the embankment was carried away and shells and gravel were found underneath at a depth of over 20 feet. At the N.E. corner of the marsh is Clare Island, which, as its name implies

(Ctáir, a plank) may have been connected with the mainland by a wooden bridge. It was at one time a danger to navigation as the old traditional rhyme runs, "of Selkar (a rock off the coast) beware, of Clare Island take care." The tide still flows in on the East side of this island, and, at times, rises to a high level on the burrow. On the strand side, the sands are constantly shifting, and immense banks of sand suddenly rise and as suddenly disappear again, according to the direction of the wind. In fact, at present, the "bar" at the West side of the island is almost unnavigable. So it is easy to understand Mr. Leigh's statement that "the sands filled up the river mouth."

The inner harbour or Bay of Bannow extends many miles inland, and its appearance at high water indicates that it must have been at one time a well-known 'harbour of refuge.' Even in recent times, it was a place of considerable shipping. It was here William Marshall found safety from the storm, and it was here he fulfilled his vow by erecting the Abbey of Tintern on its Western shore. Into the much disputed question of Fitzstephen's landing at Bannow in May 1169, I shall not enter, as, I think, too much attention has been paid to this unfortunate event in our country's history. But the arguments adduced by Graves Orpen, etc., in favour of Bannow, and against Bag and Bun seem to me convincing.

"The greatest Empire builders of history, the Romans, writes Mr. Webb in his "Municipal Government in Ireland," used the Municipality as the instrument for extending their sway, and maintaining their power throughout the lands surrounding the Mediterranean . . . In Ireland a similar policy was pursued by the Anglo-Norman Government. The chief Irish Towns in existence at the time of the invasion—towns generally situated on the sea coast, fell into the hands of the Anglo-Norman Invaders. Bannow was evidently one of those strongholds of the foreign garrison. Like the others, it enjoyed almost complete local autonomy, having its portree or mayor, corporation, courts-hundred, etc. It was also—as the various Inquisitions prove—richly endowed with lands held under burgage tenure.

In the Irish Parliament too, these old Norman towns had a representation far greater than their size or importance would warrant. Bannow had two members, even up to the time of the Union. Tradition tells us that when the old borough had practically disappeared, the Parliamentary Elections were held around the "broken chimney" still lying prostrate at the South side of the graveyard. A recent article in the *Irish Ecclesiastical Record* March 1921, by Mr. McDonagh, on the Irish Parliament, confirms this tradition. For according to a statute passed in 1727, the returning officer was obliged "to hold the election in some public place within the Borough." At the passing of the Union, Loftus and Tottenham, the two sitting members, pocketed £15,000 each as compensation for the loss of the franchise. Could corruption and injustice go higher?

The Bannow river marked the boundary between the English and Irish speaking parts of Wexford. In the *Annuary of the Kilkenny Archæological Journal*, 1855, some interesting information about this matter is given. "The river, writes the editor, the late Mr. Hore, which

rises in the valley on the West side of the Forth Mountain passes by the Town of Taghmon and enters the sea near Bannow; hence taking its name from that ancient town, was at one time considered the boundary between the English and Irish baronies of the County Wexford." And in the Carew MSS., under date 1578, we are told that "the most civil part (of the county) is contained within a river called a Pill, where the annceyentest gentlemen descended of the first conquerors do inhabit; the other also without the river is inhabited by the original Irish." The Irish baronies must have been steeped in sedition about 1538, as the Seneschal William St. Loo complains to Lord Cromwell that "unneth (not) one is obedient to King's laws from Arclo (Arklow) to Kylklogan in distance XXX miles or thereabouts." While in the Fasagh of Bantry Irish Judges, Brewys (Brehons), Rhymers (Bards) abound. These Irish outlaws occasionally disturbed the comfortable burgesses of Bannow. As we find, under date 1427, William Cheevers, the farmer of the King's lands, accusing John Barry of Rathomney of "seizing the issues and profits by force of arms in contempt of the King." And in 1533 Richard Baron, the servant and horseman of Richard Butler, son of the Earl of Ossory, a well-known rebel, made away with 6 plow horses from the town. Like their neighbours in the Barony of Forth, the people of Bannow seemed to use that peculiar dialect which the first colonists introduced, and which has since given rise to so much speculation amongst philologists (*cf.* Poole's *Glossary*, edited by Wm. Barnes). You have here the "Hyzeen," the Noorden, the "bawnricks" (marked K and F on the map) and the "Terrat" (already located); while the words and expressions "chye," "tape," I doubt, after gone, etc. are quite familiar in the district. The Island of Bannow—once known as Slade—contains 175 acres, 3 roods and 38 perches, and belonged to the Tintern estate, while the Bannow mainland forms part of the Boyse property. Some regard this as a proof that the channel formerly flowed on the East side of the Island. The only objects of antiquarian interest on the Island are the ruins of an old church standing in what is still known as the 'chapel field' (marked G) At H, is "Haarians" moat which, with Clare Island was a favourite resort of the fairies—if local traditions count. I have also heard of an ancient "still" on another part of the Island. There are only four families residing there now, but judging from the numerous 'ridges' on what are now waste portions of the land, there must have been a large and industrious agricultural population there in former times. The three eminences surrounding the few houses that remain are very striking, reaching a height of over 50 feet above sea level. The view therefrom of the Bay of Bannow and of the coast, from Fethard to Baginbun, is really beautiful; while towards the N.W., the inner harbour, the bridge of Salt Mills with the trees of Tintern in the background make a delightful landscape. The history of this Island in pre-Norman times, if ever written, should prove deeply interesting. Let us hope that with the advance of Celtic Scholarship in our National Universities, and with the collation of our scattered Irish MSS. under the patronage of a Native Parliament, the secrets of these and other memorials of Celtic Wexford may yet be revealed.

uib ceimnsealais n-éigse agus na scoileanna.

CAD é an cuma a bí ar ribialtaíct nó ar eolairbeact muintipe Uib Ceimnsealais nuair a tugab Cpeirdeam agus Teagare Cpioirt uon tír peo ar uóúir? Ceirp ppéirpamail i peo. Cpeirdear agus tá cúir ár nuóctam agaim leir sup uoime clirpe, poqlumta iao muintear na h-éipeann, uoime go raib meabair cinn ear bárr acu rap ar táinis páópaig naomta na meape. Na saeóit, an treab ba miteaca i Roinn na h-Coppa, uair, biótar ear éir teact i uóir isCarman agus ear éir a muintipe péin do focpú go uamgean ann a tír no a ceirpe céao bliam poim ampir Cpioirt. Ni táinis riato in don oróce amáin ná in don lá amáin ac biótar ag teact ar peao na céaoa bliam 7 ní raib uoirpéao leir an teact po go uóir ear éir uoirgabála íora Cpioirt. Tá ceir- timéirbeact Ptolemy Cpuinneolairbe map uóórapár agaim air. Uoirpean an fear clúmair peo go raib a lán uoime suair-beapac, riabam, uó-rmaeúirge in laptar na h-Cóppa ra céao aoir agus sup táinis euid acu ran agus aluét leanamna go gamm-uóórapab loca sCarman agus euirpeatar putá ann. Pé eolairbeact agus poqlum a r ribialtaíct a bí acu do tugatar leo i uá m-bailtib nuao agus do fearpeatar i ar puo na típe um a sCuairp.

Tá oileán beag in mbeap Slámge uapb ann beag éirpe ac fat ó 'ré ann a bí air ná lmr fáil. págánaig uob'ead ar rirpear agus bí a nuóite bpeige péin acu. Ceann uer na uóitib peo ab ead fáil. Euirpeatar an t-oileán beag ar leat-eaon in a cóir, do coirpeacatar é agus bí pé mair úc naomta ag an oia bpeige peo. Ar an oileán peo, leir, do coimnig na uoaoite, na fearlramna agus na rir oirte do bi imeape muintipe Uib Ceimnsealais ear éir teact uóir ar an oileán peo uóib. Ni péirp teime u'auó san tear a teact airéi agus san an t-aeir móir-uóimpar do éirgeam. Sa t-plige céaoa ni péirp Coláirpe léiginn do eúr ar bun ná upeam oirte, poqlumta do eabairt le céite san a rian a beir ar uoaim na uóitce. Má aomúirtear an méir peo r porléir go raib muintear Uib Ceimnsealais ribialta, uóir-beapac agus go raib baic acu le poqlum agus le fearlramnaíct na h-ampirpe úo ar a fon sup fearlramnaíct págánta í.

Ni fada ón áit seo 'reath' do rugadh lobair Naomha a' r' naomh Fionntán Munnu. D'eircear sup' d'raoite iad ar' d'áir asur nuair a cheap lobair lot-rcoil asur Maimirir do éir ar bun 'ri an áit dá roga leir éinne ná beas éire. Ni raib aon áit b'oiriúnaisge ná é ra tócais mar bi boladh na foiluma ran aer ann asur bi muinteoiri nuad-bairciste éana féin ann o' biotar ro éom' coitceonnac' anoir an eperdeam nuad' asur an ribialtaect' Cpiortomail do éraob-rcaoitead' a' r' biotar an t-pean-ribialtaect' do múnear uair d'á' raozal. Bi an éir céana as Fionntán Naomha cún a rcoile féin do éir ar bun i tcead Munnu. D'eircear sup' Uib Ceinnrealaig seo leir a táinis an d'áro foilumta asur an t-áro-draoi Dubtae, An Dubtae céana a d'eir na fearaí i Ríe-éaglae Laogaire, ar maroin Domháig na Cársa, i tceamair na Ríe nuair a táinis Naomh Páopaig d'á' fiortú, asur bi Laogaire tar éir Saipm-rcoil do éir amac' cún sae' duine a bi láirpeac' san aon onóir do tabairt don Naomh. Ad "ni mar riltear bitcear." Bi a máctnam' féin as Dubtae asur do éin ré beart da péir. Tamall in a d'iar do táinis Naomh Páopaig ar éuairt asur ar aoirdeact' éirge so Saipman. Do éin an Naomh eaglaig de tús Dubtaig asur tusa do Domháic mór air. Leanann an t-ainm céana ar an áit so tci an lá iníu. Mar éimínnit ar an rceal ro tuar i tcead na foiluma a' r' na ribialtaecta d'eirge fear eile imearc' muinteire Uib Ceannrealaig, do d'áin nó Maodóg Naomha, Cappos ar muinteoir, an fear do éir lot-rcoil fearna ar bun, asur ni beas ran.

Timpal na bliana 300 ad. bi cor-ar-bolig a' r' g'eir-leanamaint d'á' éanam' as Dioclipean, Ri an Domáin, ar Cpiortaróitib a Impreac'ta. Do tcié' cuio acu so h-éirinn mar ni raib tligíste pianamla na Róma i d'peróim ann. Do Uia a d'urdeac'ar, Ni ra'airuig so h-éirinn muna m-bead so raib a fiort acu so mar' so raib mile fáilte rómpa asur so raib ra'airt ar Cpiortaróite ann éana féin, nó mar a d'eircear "bi a h-daoine muintearóda ann." Do tiocfao na reacránaróite seo so h-éirinn t're mbeair Sláinge mar ip é' o'rcailt na Sláinge an áit ip oiríunaisge asur ip giorra d'Impreac't na Róma asur pur eile tá a fiort agáinn so mar' sup' mó fear Naomha asur rcoilaire léirgeonta do éuair amac' asur a táinis tar nair t're cuan Coille Cairn. San vabte ar domáin bi móran t'páctála ar riúbal ioir muinteir Uib Céin asur t'ir mór na h-éirpa ar fead na céanta bliam far ar táinis Páopaig Naomha asur ni b'péas a páo sup' mó rmuaineam' nuad' asur fear foilumta a táinis in d'iar na t'páctála.

Táimro tar éir ríit-féacaint a tabairt ar aimpir ar pean i gCéin. Tá mo rmaointe asur mo máctnam' curta fiort agam asur ip ion-éperóite so raib foilum' asur ribialtaect' imearc' muinteire Uib Ceinnrealaig an t-am do bi an eperdeam d'á' éraob-rcaoitead' isCapman. Mar g'eall ar an b'foilum' gCpiortamail do cuiread' na t'pí iol rcoileanna seo ar bun pa éinne seo den t'ir.

LAMBERT OF WEXFORD

By HUBART ANDREW LAMBERT, ESQ., A.B., M.D.



THE ancient family of Lambert, or de Lamporte, of the Co. Wexford is believed to date from the Norman Conquest in 1066 when the founder of the family obtained a grant of the Manor of Lamport, or Lanegport, (Anglicè, Longtown), distant some 8 or 9 miles from Northampton. This name does not appear on the "Roll of Battle Abbey," but many of those who figured on it altered their names to the places they settled in afterwards. Thus Strongbow was Richard Fitzgilbert de Clare, from *Clare* in Suffolk (which I believe gave the title of Dukes of *Clarence* to more than one royal personage). The ancient family of Salvin, Co. Durham, figures on it as "Le Flemangh." The original "Roll" was destroyed by fire about 1775-80 and the few copies dispersed over the Kingdom had fresh names inserted on them by unscrupulous persons who heard of this, so no two of them now read alike. Even while at Battle Abbey the Roll was tampered with. *Strongbow* was descended from Richard the Fearless, Duke of Normandy (A.D. 943-996) by his natural son, Godfrey.

There is still the hamlet of Lamport in Buck's and there was *once* a village of the name in Somerset, but any evidence we possess points to the Northampton village. Thus it is at times spelt Langport (a) and Langeport (as was our name) and a family of this name lived either there or in the immediate vicinity at a very early period, whose Christian names were often similar to ours. In the Domesday Book (A.D. 1086) it is called 'Langeport.' Sir Charles E. Isham, Bart. is present Lord of the Manor.

(a) Different spellings of our surname in the old Records prior to 1650—De Lamporte, De Lamport, De Langeport, De Langport, Lamparde, Lamporde, Lampberda, Lamborde, Lamberde.

In 1221 Philip de Langeport (clk.) was witness to grants of land by Hugh Bishop of Lincoln; in 1245 Rodolph de Lamport was witness to a will; in 1282 Roger de Langeport (clk.) came before the King and sought to reply to Simon, son of William de Houghton, the latter's land in Haugende Houghton near Langport (see English close Rolls) etc., etc.

MILO DE LAMPOR, the founder of the family in Ireland came with Strongbow (a) who landed at Dundonolf from Milford, on August 23rd, 1170 (Eve of St. Bartholomew) with 200 knights and 1,000 archers, and soon after obtained grants of land and built a castle at St. Margarets, Forth; the date of his death, or whom he married are unknown to us.

RUDOLPH DE LAMPORTE, son of Milo, received a grant of Lady Island from Strongbow where he built a strong castle (b) which still remains, but the land he is said to have made over to the Church on his departure to the SECOND CRUSADE in 1184,—to pray for him in case he did not return,—and as he fell at the bloody battle of Hattin (1185) they passed into Church hands, the dates of his birth and death and whom he married, are (like those of his father) unknown.

HUGO DE LAMPOR was the successor of Rodolph; our information concerning him is scanty. In the old Records he is described as having built a second castle at St. Margarets (1237) no trace of which now remains. He is also said to have built or acquired Ballyhire Castle. One of the Bishops of Ferns, Hugo de Lampor (apparently his son), lived in his time, or soon after, his election was confirmed by King Henry III, July 10th, 1258; he was also Treasurer, and died May 23rd, 1282; he was a benefactor to the Abbey of St. Albans. The third Bull to the Abbey (c) of Dunbrody (of Pope Lucius III, confirmed by Alexander IV.) was given under his seal, A.D. 1258.* The date of Hugo's death, and whom he married are also unknown to us.

(a) Strongbow distributed grants of land among his followers according to their rank and merits, chiefly in the Baronies of Forth and Bargy, which were the first parts of Ireland settled in by the English. *Forth* is at times called *Fornia*.

The Chiefs of the Invasion were mostly sprung from Nesta, daughter of Rhys Ap Teudor Mawr, last native prince of South Wales (1077), derived from Cadelh, King of South Wales and second son of Rhodri Mawr of 2nd Royal Tribe.

(b) It is now almost impossible to ascertain with any certainty who were the builders of the castles in Co. Wexford. They are said to have been mostly erected from 1169 to 1210. In Oct. 28, 1200 (2nd of King John) a Decree was issued as follows:

"King John hereby commands all Persons holding lands in Ireland to fortify them with Castles or he will seize their lands."

They were simply plain stout towers built at the corners of square, walled in, battlemented enclosures, and it is to be noted that a similar Decree was issued as late as the reign of James I.

Johnstown Castle was built on the site of one of these in the centre of Forth, Rathmacknee Castle, Forth, (the abode of the Rossiters) is still nearly perfect, and Bargy Castle, (the home of the Beauchamps) most perfect in Bargy.

(c) (See for this MS. Rawlinson B 494, Bodleian Liby., Oxon.)—By this Bull the Cistercian Monks of Dunbrody were exempted from paying Tithes on the produce of their labours.

(*) In our opinion Lady's Island was Church property before Strongbow made it over to our ancestor; a brute like him regarded no one's rights, and this was one reason Rodolph made it over to the Church when he set out for the Crusades. We have an idea the Order to whom he made it over was Augustinians. Had I been a few years younger I should have certainly volunteered during the War to go to Jerusalem and helped in carrying out what my ancestor failed in doing. "Ireland Picturesque" says: The singular ruins of it (Lady's Island) consist of ecclesiastical and military buildings erected between the 6th and 13th centuries; the most remarkable is a leaning tower of the Norman period quite intact which inclines at an

HENRY or HENRICUS DE LAMPORT, the fourth generation of the family, appears next in the old Records and first at an Inquisition (a) at Ballimor, Co. Wexford (A.D. 1264), before Archbishop Falconis as to certain usages—36 jurors were empanelled—his name is first on the list. Inquisition held at Dublin July 10th, 1293, before William de Vesci, Chief Justiciary of Ireland, and Geoffry De Geynville to decide as to contention between the City of Waterford and the Ville of Ross as to ships lading, etc. *Jurors*: Andrew Avenell, Robert de Mandeville, James, son of Ryrid, Wolfram de Bernivale (b), David de la Roche, Edward le Gros, John, son of Robert le Poer, William le Botiller, Walter Purcel, Henry de Lamport, Philip Christopher, John de Kerdif of Collin, John Russel of Athboy—the above were some of the chief Anglo-Norman settlers of the Pale—Sweetman's Calendar, A.D. 1291-92. William de Karnet quits claims of Sir William de Valence, Earl of Pembroches to lands of Ballyregan, etc. Witnesses: 5 Knights (c) and 4 Esquires, one of which last is Henry de Lamport. In 1302, Calendar of Justiciary Rolls of Ireland, at Ros before John Wogan (Knt.), Justiciar of Ireland, Philip Forlong and Henry de Lamport are Pledges (d) for Richard de Northampton against Walter Ewelyng.

DAVID LAMPORT—next in succession; the accounts of him are very scanty. In Pipe Roll 31, 31st Edward I. (1303) he is mentioned as follows—David Lamport, John le Clerk de Fernes, and John Osbern were summoned (e) on Delivery of William Wilcestre. At this time one of the family, Adam de Lamport, appears as a Knight (f) Templar. He was tried with others in St. Patrick's Cathedral, (see *Book of Howth*, and Chartularies of St. Mary's Abbey, Dublin) in January 1310, the trial lasted until June 6th, but the result is not known. Herewith a list:

angle more acute than the tower of Pisa. The whole scene, lake, ruins, etc., especially at sunset in Summer forms a picture of loveliness unique, romantic, and impressive beyond anything of the kind in Ireland.

There was a Saint Lambert of Maestricht and Patron of Leige born A.D. 709. His successor was St. Hubert, patron of Huntsmen.

Pope Benedict XIV. was Prosper Lorenzo Lambert, born at Bologna, 1675.

(a) The first five names were Henricus de Lamport, Alexander le Hore, William Blundus, Robert Dodgey, Andreas de Gamage, (thirty-one others).

(b) The fourth was a member of the noble House of de Bernivale; said to be the Third family of the Pale; the fifth was of the great family of De la Roche (or Rupe) now represented by Lord Fermoy; sixth of the family of Grace of Courtown Castle, Co. Kilkenny; seventh of the Marquis of Waterford's family; eighth of the Marquis of Ormond's family; ninth of the Purcells of Ballymoe.

(c) The *Knights* were Adam Gurdon, Nicholas de Carrece, John Wogan, Reginald le Warn, Roger de Inkepenne; *Esquires* Nicholas de Thudens, David Wyrlet, Henry de Lamport, Nicholas Thebaud.

(d) Walter Ewelyng was struck on the head and wounded by the sword of Richard de Northampton.

(e) They were fined ten shillings for not appearing.

(f) The Knights Templars, Red Cross Knts. or Red Friars, were Knts. and monks; founded in A.D. 1119 by Hugues de Payen and Godfrey de Adhemar and 7 other Knts. taking on themselves solemn Vows; said to have owned 9,000 manors at one time and their yearly income £6,000,000; owned 9 preceptories in Ireland. Were suppressed by Pope Clement in 1307, and in 1314 as an Order disappear from Irish history, they were never a strong body in Ireland.

They had a long lawsuit with Dunbrody Abbey for Kilcloghan in Wexford, and Crook in Co. Waterford and gained both cases.

Henry de Anet (Master), Richard de Bistelshan, Ralph de Bradley, Hugh de Broughton, Richard de Burchesham, Walter de Chowby, John de Faversham, Henry de la Forde, Henry de Haselakeby, Adam de Lamport, Henry Montravers, Robert de Pourbriggs, John Romain, Richard de Upladen, William de Kilros (Chaplain); (the Inquisitors numbered *nine*, witnesses *thirty-eight*). Their headquarters in Co. Wexford was at Kilcloghan which afterwards passed to Nicholas Balscote (the Chancellor of the Exchequer).

DAVID LAMPORT is next in succession, and of his ancestor we have as yet met with only one mention. In the Pipe Rolls of 16 Edward III (1343) he is entered as having been fined Twenty Shillings for not appearing, with Stafford, Loundres, Lynagh and others. One of the family at this time held an important position in the distinguished body known as "Knights (a) Hospitallers or Knights of St. John of Jerusalem," (afterwards as "Knights of Rhodes" and of "Malta"), and a few branches still survive (in Germany, England, France, Spain and Italy). In 1348 John de Lamport (Capellan) was "Commendator of the Castle of Ballicanok," (now Ballyhack) and presumably also of Kilcloghan. In the Deeds, Wills, etc. on the Inquisition Post Mort in Rolls Office, Vol. 14 Wexford, Par. II. we find Martin Codde makes over to John Lamport (Capellan) "one Messuage and four Carucates* of Land in Carne," Date 1360.

REGINALD LAMPORT of Ballyhire Castle, the next in succession, is but rarely mentioned in the old Records. In Mem. Rolls, Ireland, 21-22, Edward III. (1347-8) is the following entry:—"Before Baron Walter de Bermyngham, Justiciar of Ireland. Receipt of Twenty pence from the Goods of Reginald Lamport forfeited. Paid into Exchequer by William Tarsy (Darcy) the Sheriff of the Cross." Again from Pipe Rolls, Record Office, Dublin, in (1357) 30 Edward III. Reginald Lamport, Co. Wexford is "Fined for not Appearing."

HAMYN (b) LAMPORT of Ballyhire Castle is the next representative of the family and is occasionally mentioned in the Records—see Mem. Rolls, Ireland 38-39 Edward III.—"Be it remembered that on April 22 1364 Hamyn Lamport and many others (names given) Elected David son of Adam de la Roche (or Rupe) as Sheriff of Co. Wexford for the next year." In 1365 Hammond Lamport and two others were summoned on a Jury concerning the Manor of Dyrth (or Le Dyrth) (is it The Dir?) held by Adam Hore, but as the above were deemed 'Favorites' and had taken Gifts their names were ordered to be struck off the Panel." In '45 Edward III (1372) it is stated that "Hamyn Lamport and Walter Donne brought an action against Walter Estmonde who is Fined Thirty

(a) This Order originated in 1048 from an Hospital at Jerusalem to John the Baptist and became a military body in 1099. Had a bitter enmity towards the Templars with whom they fought a pitched battle in 1259 and defeated them, in the Holy Land; in 1798 they lost Malta. Were introduced in Ireland by Strongbow 1174, their Grand Priory was at Wexford, until changed to Kilmainham. They obtained most (if not all) the possessions of the Knts. Templars, by purchase.

(*) It is right to remark here that for some reason or another, all the Records are very scanty and uncertain about this period and for some time afterwards.

(b) This Christian name is sometimes spelt Hammond.

(?) The cause of this Lawsuit is unknown.

shillings in Damages." In the Account of Common Pleas for Easter 20 Richard II (1396) "It was found by a certain Inquisition held by Thomas Tailor (Clk) and John Corynham, Commissioners appointed by ye King to enquire into all and Singular Escheats, Marriages, Reliefs and all other Rights belonging to ye King in Co. Weysford, at Weysford on Saturday next after Feast of ye Epiphany in said 20th year of ye present King, that RAHASPUKE and BALIHUR in said contie, were from ancient times one Parcel and held of ye Earl of Pembroches of ye Castle of ye Manor of Weysford by Military Service, viz.: Forty shillings of Royal service, when scutage runs and suit of Court from Contie to Contie. Which Parcels are divided.—RAHASPUKE belonging to RICHARD Codd and his Heirs for ever holding of ye said Manor by ye said Service. And BALIHUR to HAMYN Lampport as Parcel of ye said Manor to him and his Heirs for ever holding from ye same Earl as of ye aforesaid Manor of Weysford, which Manor is now in ye King's hands owing to Death of said Earl." Inquisition held at Carlow 1405: "Knight's fees held by Thomas de Mowbray late Earl Marshall at his Death. The Heirs of Hamyn Lampport one fourth part Ten shillings."—(1667s. od. in all).

PHILIP LAMPOR (a). Of this Ancestor we have practically nothing to inscribe except that he was the first of a Christian name which afterwards became rather common among our family.

JOHN LAMPOR of Ballyhire Castle, next in succession; our records of him are I may say *Nil*, except that the tradition is that he kept a most festive house.*

PHILIP LAMPOR of Ballyhire Castle, the second of the name and *ninth* who occupied Ballyhire, was the first whose matrimonial alliance we have been able to trace. He married Marian, daughter of John Synnot (b), of Balibrennan Castle, Forth, an ancient and widespread family said descended from a Marquis of Lusignan who came to England with the Conqueror (1066) or soon after; one of them settled in Ireland at an early period and the name occurs in the oldest records of Wexford.

PATRICK LAMPOR of Ballyhire Castle, son and heir of Philip, is of frequent mention in the records of Wexford. He is described as holding Ballyhire of the King by 'scutage,' as appears by old Rolls in the Exchequer but afterwards as of the Manor of Tomhaggard. On November 29th, 1543, Patrick Lamporte de Ballyheire was appointed Sheriff of the County. On November 12th, 1546 (38 Henry VIII), "our well beloved Patrick Lampor of Ballyhuge, Gent, is appointed "Escheator" and

(a) The next *Five generations* are to be seen in the Ulster Office, Dublin Castle, in the "Visitation of Wexford" (1608) by Sir David Molineux.

(*) Daniel Lambert of Lincoln is said to have been the fattest man on record. Another enormously stout man went up to London to see him, and was so chagrined at the superior proportions of Lambert that he dropped dead with the shock!

(b) The Synnots once owned wide estates, Balibrennan, Ballytrammon, Rahine, Synnots' Land, etc., they ranked among the leading Gentry of Forth, Bargy, and Shelmaliere. One of the family was the gallant Lt.-Col. David Synnot, Governor of Wexford, when it was betrayed to Cromwell in 1649 and when crossing Wexford Bay, with his friends and relatives in two boats, they were all drowned. The family afterwards acquired wide estates in Co. Armagh, but I believe they have lately become extinct there.

"Clerk of the Market" in Our County of Weysford." (a) In 1537 his name is mentioned as one of a Jury who tried the Lord of Ossory for an attack made on the Castle of Durbards Island. In January 24th, 1540 he was on a Jury to determine the possessions belonging to the Priory of Selskar before John Minne, Auditor. In January 27th, 1541, he appears at an Inquisition of Lands etc. belonging to the Hospital of St. John at Wexford before John Myne, Commissioner. In 1543 (August 20th) at an Inquisition held at Ross on possessions of Sir John Rawson at Kilcogan, and ditto on House of Brothers minor (Friars) same date and place, ditto also on Tintern Abbey same year, he appears as a Juror. He married Margaret, daughter of Hammond Stafford (b), of Ballyconner Castle and Joan Fitzhenry (c), daughter of Thomas Fitzhenry of Kilkevan Castle (he also—Fitzhenry—owned one of the 4 castles at Clonmines). Patrick died March 10th, 1567, his widow afterwards married John Chevers, Esq.

PHILIP LAMPORT of Ballyhore Castle, son and heir of Patrick, was born in 1537. He was High Sheriff for Wexford in 1591; he was Trustee for the Estate of Christopher Chevers, Esq. of Maston, Co. Meath, 1573. 1578-9 Fiant of Queen Elizabeth. Pardon to L. Dillon (Knt.) Edward Fitzsimondes, Esq., Philip Lamporte of Ballynre, Co. Wexford, James Laffan, Presbytery of Whitchurch, lately seised to use of Nicholas Turnor of all alienations by Turnor or made to him by Stephen Hore (clerk of St. Patrick's, Wexford) and Robert Chever, Chaplain, Fine £20. In the Fiant of Queen Elizabeth (1592) there is "Pardon to Philip Lamport, Esq., Co. Wexford, and 15 others, These all (Lamport excepted) are bound over to keep the Peace (d). In 1591, the Burgesses of Wexford deputed Robert Talbot to present an address to the Earl of Shrewsbury for protection of their Charter and Liberties—among the names (37 in all) occurs that of Philip Lamport. Philip Lamporte married Alice, daughter of Jasper Codde, of Cloghest Castle, of an old Anglo-Norman family, the founder of which came from Devonshire and arrived with Strongbow in

(a) This Document signed by 'bluff King Hal,' that "much married Monarch" is still extant.

(b) The family of *Stafford* is and was a very widespread one in Wexford and elsewhere; said to have sprung from the former Dukes of Buckingham; they are certainly a family of note to this day. The original stock in Wexford were at Ballymacane, those at Ballyconner, and Rayhale (or Rahayle) sprung from them.

Menmb. 39, 1595, July 8, Dub.—Livery of Seisin of possessions of Patrick Lamport, *Gent.*, late of Ballyhore, Co. Wexford, to Philip his son and heir—Fine £6 13s. 8d.—on Livery of Seisin.

(c) Herewith a short notice of the Bride's parents: The family of Fitzhenry (needs no comment save to repeat that they) sprung from the Princess Nesta and Henry I. (3rd of the Anglo-Norman Kings), styled 'Beauclerk,' 'The Lion of Justice,' etc., who lies buried at Reading Abbey (once the third monastery in England) who lost his son and heir in the 'White Ship'. Tradition says he never smiled afterwards.

(d) In 1590 Nicholas Lombard, merchant, Waterford, writes to his son William at Court, England:—"The County of Wexford have yielded unto Mr. Yorke to give H.M. £60 to help the said worke of Duncannon, of which, sum he received here at Waterford, at the hand of Philip Lamporte £24 and is to receive of him out of hande £6 more and of Richard Synote of Balibrennane for Kinselye and the Moores £30 etc., etc."

1170, and obtained Castletown and Rathaspick etc. (*a*). Philip Lamporte died on February 16th, 1602, and was succeeded by his son and heir—Patrick.

PATRICK LAMPOR of Ballyhire Castle is seldom or never mentioned in the Records, the principal reason for this being that he outlived his Father scarce a year. On March 15th, 1593-4 (36 Eliz.), Inquisition at Wexford, "Patrick Lamport, late of —, was seized in Fee of the Castle and Lands of Balenire etc., and held certain lands (or Burgages) of the Manor of Kilclogan." He married Margaret, daughter of Richard Whitley (*b*) of Ballyteague Castle, Bargy, and left a daughter, Ellen, who married Thomas, 6th son of William Hore of Harperstown, (and Joan, daughter of Sir Nicholas Chevers, Knt., of Ballyhaly, Co. Wexford). She died before her father. Also a son, James, who succeeded him (*c*).

JAMES LAMPOR of Ballyhire Castle, next successor, was born in 1587, and a Minor at his father's death in 1602. He was made a Ward of Robert Esmonde of Johnstown Castle (near Wexford) (*d*). Fiants of Queen Elizabeth (45 Eliz.) July 8th, 1602. Grant to Robert Esmonde of the Custody Wardship and Marriage of James Lamport, son of Patrick Lamport and heir of Philip Lamport late of Ballyhure, Co. Wexford. Esmonde (*e*) covenants to maintain Lamport at Trinity College, Dublin, until he arrives at age of 18 and supply him with English dress and apparel." Esmonde had custody of his lands during his minority, rent 50s.—after death of widow of the said Philip of which 40s.—is to be retained for maintaining the Minor in Trinity College from 12 to 18—Fine £5 stg. (27th December, XIV. Col. P.R. pp. 626, 635) 1616. "Sir Dudley Loftus was seized of 13¼ annual Rent out of Little Killyan belonging to Jas. Lamport of Ballyhur." Entry in Patent Rolls xvi. 7, October 16th, 1614 (12 Jas.I.): "Livery of Seisin and pardon for Jas. Lamport, Gent,

(*a*) Cloghest, (is also called Clogheast and Cluest—spelled in many ways), is in the Parish of Carne, was erected in the 12th century and there is still a tower 70 or 80 ft. high in good condition. In 1654 their property was confiscated and given to Edmund Waddy a cornet in Cromwell's Army. Philip left also James, and a daughter Joan, who married Richard Wadding of Ballycogley.

(*b*) One of the family, Walter Lamport, married Rose, daughter of Sir Oliver Wallop, (Knt.) ancestor of the Earls of Portsmouth in 1570 (see MSS. of Philip Hore for this—Vol. 39, p. 10). Queen Elizabeth granted the Wallops large estates in Ireland, including the Castle, Manor, and Abbey of Enniscorthy.

(*c*) The ancient family of Whittie, or Whitley, were among the first Norman settlers who obtained lands in that part of "OBarthy sur la mere," once the abode of the Clan of Duggan, or Deegan; said to have built 3 castles, Ballyteague, Ballyhealy, and Baldwinstown; first was their chief residence, said the largest castle in all these parts, and said destroyed by the Cavanaghs in their last raid. The ruined Church of St. Patrick close by contains a notable monument to this family date 1647.

(*d*) Johnstown Castle—This palatial mansion, probably second to none in Leinster, was confiscated by Cromwell in 1654 and granted to the Grogan-Morgans, but I believe reverted to the Esmondes by marriage in 1856 and is I believe tenanted by Lady Fitzgerald.

(*e*) Esmondes (or Estmontes).—This ancient and distinguished family (now represented by Sir T. H. Esmonde, Bart. of Ballynastragh) sprung from Sir Geoffry de Estmonte (Knt.) of Huntingdon, Lincs., landed at Bannow with Fitzstephen in 1169 and obtained large grants of land in Forth. Henry Esmonde was Seneschal of Wexford, 1294; Chancellor 1310. The *Visitation of Wexford* 1608 begins with John Esmonde, his grandson Laurence was raised to the Peerage in 1622; was Major General and Governor of Duncannon, etc.

for Intrusion, son and heir of Patrick Lamporte, Deceased, and next heir of Philip Lamporte, late of Ballehuire in Co. Wex., Gent, deceased, (grandfather of said James) for a Fine of £20." January 16th, 1624, Inquisition at Wexford: "James Lamporte was seised of one Castle, one Hall of Stone in Ballyhyere, and held of King in Capite by Military Service." Here follow Leases to different people—(Chancery Inquisition James I. No. 50) Fee Farm rents temp. Queen Elizabeth—"From James Lamporte of Ballehuire, for Ballykelly 4/-." James Lamport married in 1608 Mary the eldest daughter of Robert Esmonde (whose ward he was) of Johnstown and neice of Lord Esmonde, and left eight children—4 sons, Philip, Patrick, Robert, Gilbert, and 4 daughters, Katerina, Anstace, Eleanor, and another daughter. James Lamporte died August 31st, 1624, at the early age of 37. His eldest son *Philip Lamporte* succeeded to Ballyhire and in his time it passed out of the family as follows: In the Great Rebellion of 1641-42 he was in actual arms as a Captain in the Confederate Army besieging Duncannon and other places. There is a deposition of his Actions. Fr. 11, 14 Trinity College Library, also MSS. Philip Hore, Vol. 61, p. 75. Nearly every person of note in Co. Wexford was indicted for participation in this Rebellion, more especially the old Strongbowian families, who were practically all expelled from their lands; Philip Lamporte lost Ballyhire Castle and over 1,200 acres of lands, of which we still preserve a List (a) and the names of those to whom they were apportioned. The old castle and 228 acres of land adjoining were granted to *Osborne Edwards*. Who Philip Lamporte married, or what became of him subsequently we have not as yet been able to trace.

PATRICK LAMPORTE the second son of James Lamport of Ballyhire, continues the line; he (first) married Marian (b) daughter of Richard Stafford of Rahoyle, Co. Wexford (a junior branch of the Staffords of Ballymacane as already mentioned), and secondly, Mary (c) Barnewall, daughter of and heiress Peter Barnewall of Drinnagh Castle, Clondalkin. By his first wife he had two sons—first, *Patrick*, in whom the line continues and second, *James*, ancestor of the Lamberts of Carnagh, New Ross, Co.

(a) 76 persons were "Transplanted" from Wexford in 1654. There were 125 confiscations in Forth, 90 in Bargy, 35 in Shelburne, 30 in Bantry, and 69 in Shelmaliere, (425 in all).

(b) The total list of names and properties fills *Twelve* folio pages closely written.

(c) Marian Stafford's mother was Anstace Sutton, of Oldcourt and Ballykerogue—more, there is a very interesting tombstone to her parents in Selskar Abbey; her brother *James* is described as a very "remarkable man, and a most active agent in the Rebellion of 1641." The *Suttons* sprung from Sir Roger de Sutton, who came with Fitzstephen, May 1st, 1169; their estates were lost in 1654, they owned a castle at Clonmines, whence the last of them was evicted in 1849, they went to France where they were ennobled as Counts of Clonard.

(c) *Barnewall*, or *De Bernivale*.—This illustrious family claimed descent from the ancient Dukes of Brittany. Alanus De B. joined to William the Norman, and was present at the battle of Hastings, his name is on the world-famed Roll of Battle Abbey. Roger de B. in 1096 went with Duke Robert to Palestine and became the renowned Crusader whose praises were sung by Tasso. The first to come to Ireland was Sir Michael de B. who landed at Berehaven before Strongbow. Representatives of late years are (or were) Sir Reginald A de B., Bart., Baron Trimleston, and Viscount Kingsland.

Wexford. In 1644 he was appointed by Bull of Pope Innocent X. to the Provostship of the Secular and Collegiate Church of St. Aedan, Diocese of Ferns. *Note.*—This Bull is still to be seen in the Library of Trinity College, Dublin, (see "Chartæ Regiæ Feoffamenta Indenturæ et alia munimenta de Rebus Hibernicis"—(presented by Bishop Stearne, Vice Chancellor).

Patrick Lampport was born in 1610, the date of his death, is unknown to us. He was succeeded by

PATRICK LAMBERT, his eldest son, of Dunmain House, New Ross, the most notable member of our family. He was the wealthiest and held the highest positions and was the first to alter the orthography of our surname to its present form. He became an Army Officer at an early age, and was Colonel of a cavalry regiment at the Boyne in 1690 (*a*). He married, first, Mary, daughter of William Talbot of Castle Talbot (formerly Ballinamony), Co. Wexford, (a junior branch of the Earls of Shrewsbury). Herewith a list of his appointments—1st, Escheator and Fendor for the Province of Connaught, Sept. 3rd, 1660; 2nd, Clerk of Crown and Custos Rotulorum for Co. Wexford, Dec. 6th, 1679, (this corresponds to the present Lord Lieutenantcy of the County); 3rd, High Sheriff for Co. Wexford, 1683; 4th, M.P. for Taghmon, 1692 (in the Irish Parliament); he represented Taghmon for many years. He obtained a Grant of Arms from the Heralds College on June 14th, 1683, Sir Richard Carney, Ulster King-at-Arms. He was the largest Landowner of our family, his estates totalled between 7,000 and 8,000 acres, and he also owned considerable house property. He left one son, Arran Lambert, who succeeded him.—He married secondly Maria Story, who after his death married Colonel Robert Dixon of Calverstown, Co. Kildare. He bought the lands of Dunmain from his friend, Sir Cæsar Colclough of Tintern Abbey, on which to erect a mansion. Colonel Lambert died in 1707; his name occurs on the Charter of the Town of Wexford, December 24th, 1688, (3rd, James II).

ARRAN LAMBERT, Esq., of Dunmain, only son and heir of Patrick Lambert, was called after the Earl of Arran, Lord Lieutenant of Ireland, 1682-4, with whom his father was intimate. Became an Army Officer in 1711, but left the Army in 1727, he lived an irregular life and squandered most of his property. He married, in 1714, Catherine Jones, daughter of William Jones, Mansion House, Waterford, and grand-daughter of Colonel Francis Jones, Governor of the Island of Anglesea, by whom he had a son, Lewis Jones, who succeeded him, and a daughter, Catherine, who married — Hatton, of Clonard, Co. Wexford. Arran was one of the principal witnesses in the trial of Craig v. Annesley, which celebrated case was the foundation of the romance of 'Guy Mannering' by Sir W. Scott, also of 'Peregrine Pickle' by Smollett and 'The Wandering Heir' by Chas. Reade, by whom also it was put on the stage as a drama.

(a) Battle of the Boyne.—Was fought July 1st, 1690, and like many noted battles there are various versions of it, but all agree there was a great superiority in numbers, equipment, and artillery on the side of William III. Macaulay said: William had 36,000 and James 30,000. The Duke of Berwick (on James' side) said his army was 23,000 and William's 45,000—only 10,000 on James' side were fit for battle, the rest were little better than a mob, no drill, discipline or arms.

Arran Lambert died in 1747. Arran was the last in direct line of the Ballyhire branch of the Lamberts who lived in Co. Wexford. The present worthy head of the branch, who so kindly supplied these notes, is Richard Anderson Lambert, A.B., Trin. Coll., Dub., M.D., Edin., who lives in Co. Waterford. His mother, Miss Anderson, was a child of an old and distinguished Danish family. Between the present Richard and Arran of Dunmain three generations have intervened, who all lived outside Co. Wexford.

The absence of tombs to the many generations of this and other distinguished Norman families in Co. Wexford is very remarkable. We shall be quite grateful to any reader who can explain. An ancient Epitaph on the Lambert tomb (many of them were in Selskar Abbey, Wexford) records that : " Ye Family's Humane and Generous Disposition made their Death a Real Loss to ye Poore and Distrest as they are always happy in relieving Yem."

On William's side were English, Scots Guards, Dutch, Germans, Danes, one Finland regiment, and a number of Irish and French. He had veteran soldiers, good Generals, good equipments and more than 50 field pieces. The Irish had raw levies, bad Generals and only 12 French field guns—very few of Jame's soldiers had guns—mostly pikemen. Few victories have brought less credit to the victors than this; there was only a slight attempt at pursuit, and 1 or 2 Irish flags only were taken. The Williamite Historian describes the victory as "incomplete" and General Sarsfield said "Change leaders and we will fight again with every prospect of success." There is no question as to the incompetency and cowardice of James. It was fought over a front of 6 miles.

Earls of Shrewsbury.—This illustrious family, the heads of which now represents the "Premier Earl of England," is said descended from Richard I., Duke of Normandy. One of them figures on the Roll of Battle Abbey. They were always famed soldiers, and foremost was John Talbot, born 1373, first Earl, Lord Lieutenant of Ireland in 1414, one of the first Captains of his age, said won 40 pitched battles and was slain at Chastillon at 80. A long list of his Titles is in Shakespeare.

One of the Jones family, probably the father of Colonel F. Jones, signed the Warrant for the execution of Charles I. [Ed. T. P.]



**WILL OF DUDLY COLCLOUGH, OF MOYHURRY,
NOW MOCURRY, IN THE BARONY OF
SCARAWALSH, CO. WEXFORD.**

(From Prerogative Wills, Public Record Office, Dublin).



IN the name of God. Amen. I Dudley Colclough, of Moyhurry, in the County of Wexford, Esq., being sick in body but of good, sound perfect memory & minde (thanks be to God), and calling to remembrance the uncertainty of this transitory life, doe make & declare this my last will & Testament, hereby revoking, disannulling & making void all former & othe[r] will or wills by me heretofore made or declared & any coddicell or codicell(s) to any such former will or wills annex, declareing & confirming this to be my only & last will & testament in manner & forme following :

Imprimis. I bequeath my soule to Almighty God my Savr. & Redeemr. hoping thro' the bitter death and passion of my Lord & Savr. Jesus Christ to have perfect forgivenessse & remission of all my sins, and my body to be buried in such decent manner as my Executr. & oversear hereafter named of this my will shall thinke proper & convenient. (1).

Item. I will & bequeath that as to such worldly substance as God in his mercy has blest me with that my dear & well beloved wife Mary Colclough shall have & enjoy all and singular my household goods, plate, jewells, rings, furniture, linnen & woollen, horses, mares, cows, sheep, coaches, sheas & the harness of what nature or kind soever without any an(nui)ty or allowance for the same, & the remaining part of my personall goods & chatells, debts, arrears of rent & assetts to be in the power & manadgement of my sd. executor & overseer hereafter named.

Item. Whereas by a settlement by me formerly made, perfected &

(1) He was buried, no doubt, in Tintern. His eldest son and successor, "Caesar Colclough, Mocorry, Co. Wexford, Esq., in his last will made Oct. 9th, 1765, and proved April 30th, 1766, desires to be buried "in my family burying place in the Parish Church of Tintern."

enrolled I have conveyed my reall estate after my decease to my d(ea)r eldest son Caesar Colclough, & have thereby provided & secured as a porcion for my eldest daughter Margaret Colclough (2) one thousand pounds to be paid her out of my reall estate & tythes (except what are in joynture to my d(ea)r wife), & also six hundred pounds more to my second son ffrancis Colclough, together with fourteen hundred pounds ster. to be equally divided among the rest of my youngest children hereafter named, which sd. several sumes by the sd. settlemt. so provided to be raised & paid I doe hereby allow, ratifie & confirme. And whereas by the sd. settlement I have a further power to charge & raise out of my sd. estate any sume not exceeding fifteen hundred pounds besides the sums aforesaid, I, the sd. Dudly Colclough in pursuance of the sd. provision & power to me reserved bequeath & devise the sume of one hundred pounds ster., part of the sd. fifteen hundred pounds to be added to the sd. fourteene hundred poundes to make up fifteen hundred pounds which sum I order to be equally divided between my youngest children, Marrianna Colclough (3), Thomas Colclough, John Colclough, Henry Colclough & Dudly Colclough, viz., three hundred pounds le peice to each of ym, which sum is likewise to be raised out of all my reall estate except the joynture lands to my wife, wch. sums being for their present advancement I will & direct to be paid to my sd. younger children at such time & times & in such manner as my executr. & overseer shall think fitt. And if it should happen that any of my sd. youngest children should die before receipt of any of the respective sums hereby devised to them my will & pleasure is yt. the sd. sum or sums intended for the child or children that shall soe decease shall be equally divided amongst the survivor & survivors of my sd. five youngest children.

Itm. It is my further will & pleasure & I do hereby pursuant to the said power reserved to me by the sd. settlemt. for raising fifteen hundred pounds as aforesaid grant, devise & bequeath unto my d(ea)r daughter Marianna Colclough as an addition to the sd. three hundred pounds the sum of five hundred pounds ster. to be paid her on her day of marriage wch. additional charge of ffive hundred pounds shall cease & be of no force in law or equity in case she shall happen to die before marriage & my estate to be & remain discharged thereof as if this bequest had not been made or given.

Itm. Whereas by my sd. settlemt. I have reserved a power to my selfe to settle & give reasonable maintenance & support for all my younger children untill they shall receive their respective porcions pursuant to the intent thereof I doe therefore will & direct yt. thirty pounds be p(ai)d my son ffrancis Colclough, thirty pounds to my daughter Margaret, thirty pounds to daughter Marianna, twenty pounds le peice unto my sons Thomas, John, Henry & Dudly Colclough aforesd. the sd. several and respective sums for the support of my sd. younger children to be paid out of the rents, issues & profitts of my sd. reall estate (my

(2) She became the wife of Charles Byrne of Kilmocar and Byrnesgrove, Co. Kilkenny (son of Sir Gregory Byrne), by whom she had Gregory Byrne of Byrnesgrove (died Sept. 1st, 1742), and several other children.

(3) She married John Byrne—marriage Licence Bonds, Ossory, &c., 1717.

dear wife's joynture lands excepted) at the two usuall gales of All Saints & St. Phillip & Jacob yearly to comence from my death. And I doe hereby will & declare yt. my executor & overseer hereafter named shall have full liberty & power to raise one hundred pounds on my sd. estate out of the sd. six hundred pounds chargeable therewith to preferr my sd. son francis Colclough & to be part of his porcion and also to raise and procure any other sum or sums out of my sd. younger children's porcions on my sd. estate to preferr them to trades or otherwise as they shall think meet & convenient. Ane forther yt. out of the sd. severall sums to be pd. yearly for their maintenance my will is yt. for such sum or sums as shall be raised or given wth. the sd. younger sons of either of ym. or expended for their preferment there shall be an allowance for the interest thereof out of the sums aforesd. to be given ym. yearly for their support.

Itm. I give and bequeath unto my naturall brother Mr. Oliver Colclough the sum of one hundred & fifty pounds to be pd. him in three yeare after my decease for his support & maintenance & yt. he be paid the interest thereof yearly untill the payment of the sd. sum & the same to be part of the sd. fifteen hundred pounds in the sd. settlement mentioned.

Itm. I will & bequeath unto ffar. Michl. ffzHenry my parish priest the sum of three pounds ster. to be pd. him at my decease & also that he shall hold & enjoy the lands of Shraghmore now in his possession during his life rent free & to be discharged of all former rent & arrears due out of the said lands.

Itm. I give & bequeath unto each of the Romish Clergy of the Diocess of ffernes the sum of one pound le peice to be pd. them at my buriall. I also leave the sum of forty pounds to be distributed to the poor as my execr. & overseer shall thinke fit.

Itm. I will & desire yt. my sd. execr. & overseer shall pay & discharge out of the sd. fifteen hundred pounds so reserved as aforesd. all such debtes, Bills, bonds, book debts & servants' wages as shall appear to be due to any person or persons whatsoever.

Itm. I will & leave the sum of one hundred & fifty pounds to be expended & laid out on my funerall by my execr. & overseer wch. sum is to be rec(eive)d out of the arrears of rent yt. shall be due at my decease out of my sd. Estate, and if there shall be any deficiency in the sd. arrears to make up the sd. one hundred & fifty pounds & the said Legacies to the Clergy & poor aforesaid then the sd. deficiency to be made up out of the sd. fifteen hundred pounds in the sd. settlement reserved.

Itm. I give & bequeath to my dr. brother Adam Colclough a suite of morninge, the like to my beloved cozens & kinsmen Sr. Peirce Butler, Knt., & Caesar Colclough, Esq., & the like to Mr. Oliver Colclough to be deducted out of the fifteen hundred pounds aforesaid.

I constitute & appoint & my will is yt. the sd. Sr. Peirce Butler be sole execr. of this my will & the sd. Caesar Colclough overseer of the same to see it be duly executed & that they pay Mrs. Bridgett Barnwell my sister-in-law what shall appear to be due to her & to be also deducted out of the sd. fifteen hundred pounds by the settlemt. aforesd. to me reserved to dispose of, for wch. sum or sums I owe her she has some note

or acknowledgemt. All which I publish & declare to be my last Will & Testamt. & no other. Witness my hand & seale this second day of July Ao. Dui. one thousand seven hundred & twelve—1712.

DUD. (C)OLCLOUGH (4).

Sealed & published in
presence of us,

James Doyle
Charles Gibney
Rich. Elward

Probatum fuit testamentum suprascriptum in debita juris forma per Richd. Elward & Jacob Doyle, testes supradictos undecimo die Augusti 1712.

Guls. Stephens.

Inrotatur per Cad. Edwards, Regr. Diaec. fiern. 8 die Septembris, Ao. Dui., 1722.

Cad. Edwards, Regm.

Endorsement on back :

The last will & Testamt. of Dudley Colclough, Esq., 1712.
Entry on last page of will :

John Byrne & Mariana, his wife, Plts. Caesar Colclough & al., Defts.	}	Memd. this paper writing was exhibited to James Doyle, grocer, per Wm. Marshall, D.Sr.
---	---	--

(4) When signing the will the testator was evidently *in extremis*.

The above notes, 1 to 4, are written by Canon Carrigan, D.D., the distinguished historian of Ossory, who very kindly sent us this Will for publication. A pamphlet in St. Peter's College Library, Wexford, entitled "Sketches in Co. Wexford," says :—The Colcloughs were an old Staffordshire family before they came to Ireland in 1512. The first of the name who came to the Co. Wexford was Sir Anthony Colclough, Captain of the Pensioners to Queen Elizabeth, who obtained a grant of the Tintern estates from that Monarch The Colcloughs were allied by marriage to the old Wexford families of Esmond, Browne, Butler and Synott The celebrated Colclough Will case, and the celebrated duel near Enniscorthy between Colclough and Alcock are often spoken of even now by old people in the neighbourhood."

Near Palace East railway station is a narrow roadway to this day called Bora-huckela, with the accent on the "Bo," and the "huc." Tradition says it was an old laneway en route between Tintern and Mohurly which the Colcloughs improved in old times, hence the name which is said to mean Colclough's lane.—*Ed. T.P.*

ADDITIONAL NOTES

By CHEVALIER GRATTAN FLOOD, Mus. Doc.

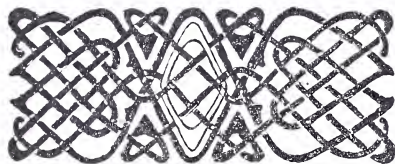
Mocurry or Mohurly (the plain of the marsh) now divided into east and west, is in the parish of Templeshambo, or Ballindaggin. On November 25th, 1635, a license was granted to Patrick Colclough of Mohurly to hold a weekly market, on Tuesdays, and two fairs annually, on the 15th of August and the 27th of October. The dates of these fairs is significant, and denotes a continuance of the two old "Patterns," inasmuch as the 15th of August is the Feast of the Assumption, and the 27th of October is the Feast of St. Colman.

The Colcloughs had long been identified with Mohurry, as we read that Thomas Colclough "of Mohurry" died on August 22nd, 1624, the property descended to to Dudley Colclough, and was confirmed to him by the Act of Settlement, and to his son, Patrick Colclough, in 1664. In 1675 we find Patrick Colclough in possession of the rectorial tithes of Enniscorthy, and in 1686 (King James II. being on the throne), the said Patrick as Patron nominated Father Michael FitzHenry as Parish Priest of Enniscorthy and Templeshambo.

Father Michael Fitzhenry, who is mentioned in the will, was Pastor of Enniscorthy and Templeshambo from 1686 to 1715. He was a student of the Irish College, Lisbon, and was ordained in 1685. Patrick Colclough evidently gave him a house and land at Shraughmore, and he registered himself as P.P. in 1704, aged 43, residing at Shraughmore, his sureties being Dudley Colclough and Roger Talbot, Castle Talbot.

It is interesting to note that Dudley Colclough and Walter Butler were the two Parliamentary representatives for County Wexford, in James's Parliament, in 1689, while Patrick Colclough was returned as one of the two M.P.'s for the Borough of Enniscorthy, but was disqualified owing to some technicality and was replaced by Arthur Waddington.

Father Fitzhenry fled to Santiago in 1705, journeying *via* London and Lisbon, but he returned in 1708 when there was a brief lull in the persecution. From this Will it would seem that he was labouring in the district round Templeshambo in 1712, and he was confirmed in his holding at Shraughmore. I can find no trace of him after the year 1715, and I presume he resigned, or died, at that date. This is the more likely inasmuch as Father Thady Grannell appears as P.P. in 1717.



MEMBERS' COLUMN

FUTURE investigators as to the etymology, or origin, of local place-names will be puzzled as to some localities in Ui Ceannselagh. For instance, Verover, near Enniscorthy, got its name, not from any town in Italy, as has been imagined, but from John Vero, who built a new house there in 1794. It was occupied by John Ponsonby Vero in 1816, and in that year was advertised to be let: "The House is on the Daphne Road near Mr. Jamieson's Distillery." (*Wexford Herald*).—W. H. GRATTAN FLOOD.

The Veros were fairly large landowners and lived at Ballybrennan. They lost their property in a prolonged law-suit with their tenants, especially with a family named Cody. The result of the law-suit was that both parties became paupers. The townlands of Ballybrennan and Ballybrittas were mortgaged to the Alcocks and were never redeemed. At the sale of the Alcock estate some years ago these townlands could not be sold to the tenants because no proper title could be produced.

The story is told that at one time owing to there being no direct heir to the Vero property that it fell to a distant relative who lived in London. This man, who was by trade a cobbler, could neither read nor write. When asked how he would carry on the business of the estate he replied that he would appoint a "Hagent."

The last of the Veros died about 30 years ago.—P. SHEIL, P.P.

"The Still," near Enniscorthy, takes its name from Mr. Andrew Jameson's Distillery, which was established there in the year 1812. Between 1818 and 1830 Mr. Jameson spent £25,000 on it, but it ceased operations in 1840, after which part of it was used as a flour mill by Mr. Pounden of Daphne Castle. Previously it was known as "The Forge," from the fact that Mr. Phayn had an extensive forge there, and curiously enough the field outside it was known as "Phayre Field," now corrupted into "Fairfield." Mr. Abraham Gulb Davis acquired "Fairfield" in 1841.

THE CAPUCHINS IN WEXFORD.

Some writers have alleged that the Capuchins never had a foundation in Wexford, but it is certain that this branch of the great Franciscan Order had a house there between the years 1645 and 1650. The founder was a remarkable man, Father Nicholas Archbold, O.S.F.C. Born in 1591, the son of George Archbold, a distinguished lawyer, he was christened Christopher, but took the name of Nicholas on being received into the Franciscan Capuchin Order, in November 11th, 1611, the name Nicholas being in honour of St. Nicholas of Myra. His reception took place in the Church of St. Seriatius at Cologne at the hands of Father Francis Nugent, O.S.F.C., then Commissary General. After 14 years labour he came to Ireland in 1624 with the first band of Capuchins and wrote a most interesting treatise on "the Evangelic Fruit of the Seraphical Franciscan Order from 1600 to 1628"—now in the British Museum. He was exiled in 1642, but at the close of the year 1644 he visited Wexford and founded a Capuchin House there early in the following year. From 1645 to 1649 his labours in Wexford produced much fruit, but the advent of Cromwell made a sad change. His death occurred in 1659, a victim of the plague, and the Capuchin residence was not reopened.

THE POOR CLARES IN WEXFORD.

On June 13th, 1629, the Poor Clares arrived in Ireland and were formally incorporated with the Irish Franciscan Province. They opened a House in Cork Street, Dublin, but after six months they had to leave the city, and were given a convent near Athlone in a place they called Bethlehem. Here they continued till June 25th, 1642, when they were ruthlessly driven forth, and, some months later, they received a welcome in Wexford, where the little community opened a foundation in October of the same year, under Mother Martha Marianne, described in the Annals as "of the choicest blood of Wexford," though her surname has not been handed down. The aged Abbess had the reputation of a saint, and she passed peacefully away at the close of the year 1646, being succeeded by Mother Mary Augustine. From the Calendar of State Papers we learn that on April 1st, 1647, the Supreme Council of the Confederates ordered a sum of £40 yearly to be paid to Abbess Mary Augustine. With the advent of Cromwell this annual grant ceased, but, on January 18th, 1650, the Marquis of Ormond ordered that the Mother Abbess should be given £20 a year, monthly, "having been driven out of Wexford and banished from this convent."—W. H. GRATTAN FLOOD.

BALLYHINE—BARNTOWN.

"General Fawcett had left Duncannon Fort with the promised succour on the evening of the 29th (May, 1798), but stopped short that night at Taghmon, about seven miles from Wexford. On the morning of the 30th. he sent forward a detachment of eighty-eight men with two

howitzers. They seem to have advanced very incautiously, and as they passed under the Three Rocks, the rebel pikemen poured down fiercely upon them. The affray did not last more than fifteen minutes, and it was terribly decisive. The two cannon were taken. An ensign and sixteen privates were made prisoners. Every other soldier soon lay dead upon the ground. *A cluster of thorn trees in an adjacent field* still marks the spot where their bodies were collected and buried.*"—(Lecky, Vol. IV., 363).

* In the townland of Ballyhine, is still pointed out and called the Church meadow by all people about.—Nellie O'Ryan, Tomcoole.

ANCIENT FUNERAL CUSTOM IN KILMORE PARISH.

Visitors to Kilmore are always struck by the unusual sight of a heap of wooden crosses under a thorn tree on the roadside near Brandy Cross. The crosses are placed there by the mourners attending passing funerals, and I have often been asked for an explanation of the origin and meaning of the custom.

The only reference I have seen to it in print is in Miss Margaret Stokes' charming and invaluable work, *Three Months in the Forests of France*. The second part of this book is devoted mainly to the life and visions of St. Fursa, and in the preface the learned author writes: "The fame of St. Fursa, who is still honoured as the Patron of Lagny and of Peronne, does not, as in the case of St. Columban, rest upon the importance of the schools and monasteries founded by him so much as on the fact that his visions of heaven and hell are among the first and most interesting of that circle of visions which culminate in the *Divina Commedia* of Dante."

In a letter from Co. Mayo, dated September, '94, "Written on a journey in search of the existing memorials of St. Fursa and his companions," she continues—"Although this church of Fursa in the Barony of Ower was the site of the principal monastery founded by the saint in Galway, yet an earlier and smaller building in Mayo was probably the first cell to which he retired on leaving the island of Tuisquin, before his fame had attracted those crowds of foreign students which made the larger building necessary. The ruins of this earlier hermitage yet remain to be described, and I spent the greater part of yesterday drawing the little building from a rising ground above it. It stands in the townland of Ballymagibbon, near the village of Cross, two miles from Cong, and a little breen leads from the Cong road down to the wooded dell in which the ruin stands; the building has been much injured since it was visited by Mr. Kinahan and Sir William Wilde. The west end wall and door have disappeared, accidentally undermined by an ash tree growing where the west door must have stood; nor could I find the three stone corbels spoken of by Mr. Kinahan. The carved figure mentioned by Sir William Wilde is still to be seen in the stable wall of the deserted house of Ballymagibbon, but has been used by the boys as a target or cock-shot. However, the greater portion of the east wall and the window with the south wall are still standing. The east gable now measures



ANCIENT FUNERAL CUSTOM IN KILMORE PARISH.
CROSSES BENEATH HAWTHORN TREE.

twelve feet in height, and the walls are two feet thick ; the foundations of the church are twenty-two feet long by fifteen feet wide.

" Shocked at the utter neglect of this interesting ruin, I could not help remonstrating with the poor man upon whose farm it stood. ' How can you look for the blessing of your patron saint,' I said, ' the first that ever taught you Christianity, if you will not take the trouble to cut the nettles that grow where his altar stood ? ' ' Oh ! he's all forgot now ; sure, that was long ago.' ' Long ago,' said I, growing hot with indignation ; ' why you may say the same of Christ. He was hundreds of years before your saint ; and are you going to forget Him, too ? ' The poor man looked at me with gentle remonstrance as he quietly said, ' Sure, Christ is never long ago. He's always with us here.'

" I was very much interested to learn from Miss Knox, who lives in this neighbourhood, that the peasantry here still keep up a funeral custom which is also practised near the mouth of the Somme, where St. Fursa first landed in France.

" When the coffin is supplied, the pieces of wood which remain over are cut into small crosses measuring two feet eight inches in height by eleven inches wide across the arms. These crosses are painted in various colours—green, blue, red and yellow. They have pointed shafts and one, which is meant to be planted in the soil at the head of the grave, is laid on the coffin, while the others are carried by the chief mourners behind. At the cross-roads nearest the cemetery there is always a tree, either hawthorn or ash, at the foot of which the procession pauses, and the cross-bearers lift their crosses to its branches, where they fix them and leave them. In some places the tree has fallen from age or other causes, but its root remains, or at all events the memory of the place where it grew ; and so the practice is continued, and the crosses are thrust in a heap, lying upon one another, till a mound often eight or ten feet high may be seen.

" I went yesterday to see the spot on the roadside where Miss Knox told me I should find a heap of these little crosses. . . . I could find no trace of cross-roads here, but still the funeral processions going to the old Abbey of Cong pause here to deposit their crosses at the foot of an ash tree, and Lord Ardilaun, to whom the ground belongs, says that here the cemetery is first visible from the road.

" The only other part of Ireland where I have found this practice is in the baronies of Bargy and Forth in the County of Wexford. Fig. 51 is from a drawing I made more than twenty-years ago at Tenacre, assisted by a photograph taken two years ago, when, however, half of the tree had fallen. Mr. Du Noye has left us a sketch of another instance of the same custom at Bannow, where the tree has altogether disappeared, and the crosses are still set up where it stood."

The practice has entirely disappeared at Tenacre and I remember another tree and heap of crosses at Sarshill, where the road turns up to the old churchyard of St. Patrick ; these have also disappeared. And I deeply regret to say that, although the thorn tree at Brandy Cross is still vigorous the heap of crosses is becoming smaller every year, and very few new crosses have been laid there for the last few years.

We may ask what connection is there between the crosses which Miss Stokes found near Cong, those she saw near the mouth of the Somme, and those to be still seen in the parish of Kilmore?

Did St. Fursa establish the custom near his early hermitage in Mayo in the seventh century? Did he bring it with him to France and establish it on the spot where he first landed there? And did our Norman ancestors bring it back to Ireland and establish it where they landed? It is greatly to be regretted that their descendants, after over seven hundred years, should allow it to disappear.

Miss Stokes writes (see appendix VII)—“This Irish custom seems to belong to the worship of the Instruments of the Passion, and to be connected with the Passion of Christ. The hawthorn, the whitethorn, and the blackthorn, all claim to have been used for the Sacred Crown of Thorns. . . . The form of procession, carrying in our hands ivy, sprigs of laurel, rosemary, and other evergreens, is said to be emblematic of the soul's immortality. So the bearing of the cross to a point, where at the meeting of four roads, that road is chosen which leads directly to the grave, is emblematic of the soul's submission; while the laying down the cross upon the thorny branch that made the Saviour's Crown is an instance of Christian symbolism still lingering among our peasantry that ought not to pass unrecorded.”

I have to offer my thanks to Mr. F. Boxwell, Butlerstown Castle, nephew of Miss Margaret Stokes, for having kindly lent me *Three Months in the Forests of France*, and other works of his distinguished aunt.

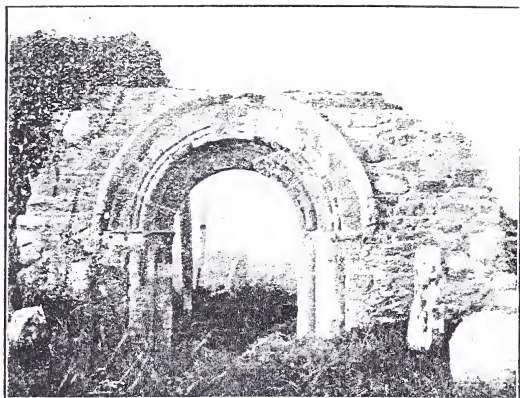
OLD MAYGLASS.

One of the most interesting ruins in the Barony of Forth is the old Church of Mayglass (Màg Glas—Green Plain) dedicated to St. Fintan, venerated on February 17th, when the beautiful and ancient custom of “dressing the graves” is still, I am glad to say, faithfully kept up.

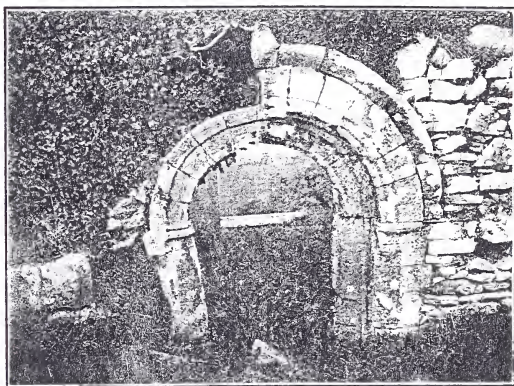
In the *Dublin Penny Journal*, 1834-5, p. 276, two drawings are given, with a short but interesting description, which says:—“The church appears to have been erected towards the end of the thirteenth or beginning of the fourteenth century. It stands on one of the summits of the old *Danish* (sic) mounds, on the side of the road leading from Wexford to the village of Kilmore. In this churchyard is interred the headless remains of the unfortunate Bagnel Harvey, who was executed on the Bridge of Wexford in the year 1798.”

Practically all the churches whose ruins may still be seen throughout Forth and Bargo were erected during these centuries by the Norman families who were then proprietors of the land and who used them as burial places.

The most remarkable feature of Mayglass Church is the doorway of the style known as Hiberno-Romanesque, to which the true Norman work bears considerable analogy. This was in a ruinous condition until restored in 1914 by subscriptions collected by the writer from a



DOORWAY OF MAYGLASS CHURCH, RESTORED IN 1914.



DOOR OF MAYGLASS CHURCH BEFORE RESTORATION IN 1914.

few friends interested in the preservation of our ancient monuments. The photographs show the doorway before and after restoration. There are many such interesting features in the ruins throughout the county which could be saved by a small outlay and a little care. Restoration work, however, should not be undertaken without the advice of experts.

INSCRIBED BELL.

In May of this year, 1921, a new bell was presented to Mulrankin Church by Col. C. M. Gibbon, Sleadagh. When the old bell was taken down it was found that an inscription, very much defaced and weather worn, ran around it. The writer sent a rubbing to Lord Walter FitzGerald, who replied that though the whole inscription was not decipherable, enough remained to show that it was a religious text in the Black Letter or Gothic of the 16th century.

Since the above was written, Lord Walter FitzGerald has visited Mulrankin and examined the bell. His opinion that it belongs to the early 16th century has been confirmed.

At that time the owner of the parish was William Browne of Mulrankin. After his death the inquisition held in Wexford on March 26th, 1617, finds that he was "seized of" a very large property including "20 acres in the Churchton of Mulerankan, together with the advowson of that church."

The family used Mulrankin as a burial place from the 12th until the confiscations under the Commonwealth in the 17th century, when they moved to Mayglass. Mulrankin was one of the old churches taken over at that period for Protestant worship.

FEUDAL TERMS IN THE RECORDS.

In reading the old records, archaic terms will be met with, an explanation of which may be found useful. The following are taken from the Inquisitions of the 17th century :—

Carucate—The extent of land which a team of oxen could plough in a season. It varied from 80 to 140 acres.

Messuage—A dwelling-house with the buildings and ground immediately attached.

Escuage—A contribution in place of actual service in the field.

Knight's Fee or Knight's Service—This consisted in the Knight's attendance upon his lord, in camp or court, for 40 days in each year. This personal service was sometimes commuted into a pecuniary contribution of about £20.

Suite of Court.—This was the obligation of the vassel to attend the court of his lord, to submit to his judgement, and do homage to him as his liege.

Burgage Tenure—Is that by which property in a borough is held at a fixed and certain rent.

In Fee-tail—Restricted to certain heirs or entailed.

Enfeoff—To confer certain lands in consideration of services rendered, or with the obligation of rendering such services.

A Burgage—Was the house or land held by a burgess, or the rents of same.

In Capite—To hold lands *in capite*—to hold them directly from the Sovereign.

Soccage Tenure—Is that by which the land is held at a certain and determinate service, and thus distinguished from Knight's service which was uncertain. Lands held under free soccage were exempt from homage, wards, marriages and such like.

Demise—In the Inquisitions signifies a transfer of property for any time, or by any process or deed whatsoever.

KATHLEEN A. BROWNE.



NOTES AND COMMENTS.

OUR first article in this number throws light upon a long standing puzzle. St. Vauk's, a little grey ruin in a rath overlooking Carnsore, has stood for centuries bathed in sea mist and mystery. Everything about the place is quaint, eerie, primitive. One competent critic has said that the style of wall and window there proclaims the masonry to be of the early seventh century. If that be so it is one of the earliest stone churches in Ireland. Sphinx like it has been a problem and a puzzle to the archæologists, and our interested readers will be grateful to the ability and research that here and now throws light upon this dark place.

* * * * *

In the instalment of Mr. Hore's History published in this number, we have reference to the immediate neighbourhood of St. Vauk's. On the sea-coast to-day St. Vauk's Stone is pointed out, round which of late rubbishy legends have been growing. There is, however, something significant about the stone, for one side of it bears a deeply incised T cross. Could it have been the cap stone of an ancient dolmen that St. Vauk or some early Christian missionary tried to depaganise by cutting the cross upon it? Such crosses were often incised by early Christian teachers upon pagan remains. It is possible too that this ruined dolmen was the original "Giant's Grave" of this locality. The adjacent mound now called "The Giant's Grave" is about 180 yards long, two yards wide and two yards high, and somewhat resembles the "long barrows" found to-day at Stonehenge in England.

* * * * *

Dolmens (often called Druid's Altars) and Cairns were ancient tombs or sepulchral monuments erected over the mighty dead—and what time defying tombs they were! To this day the district round St. Vauk's is called "the Carne," pointing back to a time when in that locality there stood some large mound of sepulchral stones long since absorbed by the sea. As far as the writer knows no dolmen now stands in Forth or Bargy, but some fine menbirs (Celtic-long-stone) still stand at Bally-

boker, Banogue, Knockhowlin, and the tallest near Carrig-Bannow which an expert says is an ancient pagan idol. It is curious that the oldest and most widely diffused traces of religious worship that we have (both in the Bible and amongst the nations) are connected with standing stones. This tradition has come down amongst the people. A very old and intelligent woman living beside one of the Stones above mentioned made the following Irish bull :—" In old times when there was no religion at all the people used to adore these stones." Dolmens preceded menbirs and probably mark the close of the Stone Age. Menbirs were set up in Ireland at all periods from 1000 B.C. to 1000 A.D., and were used as grave marks, battle marks, boundary marks, treaty marks and idols. Probably the largest and best preserved dolmen in County Wexford is the one standing in the townland of Ballybrittas in Bree parish.

* * * * *

In this number we are happily able to publish three articles (Bree, Bannow and Killaveney) from local contributors. In conveying to them our grateful thanks, we cordially invite members, and readers, to send us articles or notes for future numbers. The best work our Society can do is to put in type before lost every particle of Wexford tradition as we have it to-day, and brief descriptions of all remains of antiquarian value not already recorded. Though with each generation much of our local history has been buried in the silent grave, much can still be gleaned, as these articles show us, by a skilful and devoted hand. When the various Irish M.S.S. now scattered throughout the world are read and published much gratitude will be shown by historians for the records of Societies like ours that help to elucidate or identify things found in our M.S.S. When the day comes that local history will be taught in our schools appreciation will be shown for having on record facts and traditions—trivial though they may seem to us—that will make the neighbourhood interesting and stimulating for the children. Now that the ages of bondage and slaughter are over (written Dec. 7th, 1921), every Irish citizen of the understanding kind will help to set forth from the past all of beauty and worth that makes his neighbourhood interesting and attractive. Every square inch of the country is now our very own and doubly dear. What a wealth of stirring history and romantic folk lore lies around sleeping in our place names. Every country-side in Wexford could be made to glow to tourist or native by a collection of the sagas that circle round local saints and heroes. The chieftain would peer from his rath and above his spear and shield tell of doughty deeds against mail-clad Danes. The proud Norman would stalk from his castle and let us see the strange mixture of piety and plunder that made his life. We would stand in the "dyser" of the ancient hermit and imbibe something of his learning and sanctity. "In every barony the local historian has in his hand a whistle more potent than Roderick Dhu's to people the solitudes with the men and the scenes these solitudes have witnessed." May the day soon come when this Society will be the means of bringing out brief and simple primers of parish history or school district history.

The Notes on the Lambert family have been carefully put together by the present representative of the Ballyhire (Tagoat Parish) branch of that name. Shall we be able supplement them in another issue by further notes from some other branch of this family? One is often struck by the absence in Wexford of ancient tombs to the great Norman families. At least one tale is told of a certain Cromwellian family who, upon being "planted" in an ancient Norman home, spent the first few weeks of their existence there in destroying every historical vestige of their predecessors. One wonders did the Normans and Danes do the same with their predecessors?

EDITOR.

Report of Honorary Secretary for 1921.

During the past year the work of the Society has been conducted under adverse conditions, and like all similar organizations, it has been considerably hampered by the distracted state of the country. The elaborate restrictions in force rendered it almost impossible for the Council to carry on the work. The series of lectures which had been inaugurated was abandoned as also the tours to places of historic interest. The Council held its meetings with difficulty and we are fortunate in being able to publish *The Past* this year.

We need the assistance of voluntary workers. The officers of the Society are desirous of hearing from members who are willing to help. It is by this means that the Society can fully attain its objects.

The membership roll has been well maintained and with some prospect of a general peace and the more favourable conditions resultant we now may look to the future with confidence.

W. F. HANTON, C.C.
Hon. Sec.

MEMBERSHIP ROLL FOR 1921.

LIFE MEMBERS.

Bolger, Rev. D., P.P. Rathnure.
 Byrne, P. J.P., The Square, Ennis-
 corthy.
 Codd, Most Rev. Dr., Summerhill,
 Wexford.
 Curran, Very Rev. M. J., Rector, Irish
 College, Rome.
 Cloney, Rev. Thomas, P.P., Temple-
 town, Fethard, Waterford.
 Dalton, J. P., M.R.I.A., 19 Belgrave
 Square, Monkstown, Dublin.
 Dunne, Very Rev. John Canon, P.P.,
 Castlebridge.
 Errington, Lady, Ramsfort, Gorey.
 Esmonde, Sir T. H., Bart, Ballynes-
 tragh, Gorey.
 Fitzhenry, Rev. R., P.P., Lady's
 Island.
 House of Missions, Enniscorthy.
 Long, Very Rev. J. Canon, P.P.,
 Monageer, Ferns.
 Loreto Convent, Rev. Mother, Gorey.
 Lawler, Dr., Bunclody.
 Maher, Rev. John, P.P., Oulart, Gorey.
 O'Connor, M. J., Solicitor, Wexford.
 O'Ryan, Rev. M., C.C., Camolin.
 Quigley, Rev. J., P.P., Tagoat.
 Stafford, J. J., Cromwell's Fort, Wex-
 ford.
 Stafford, J. J. (junr.), Cromwell's Fort,
 Wexford.
 Stafford, Surj. Maj. P. W., 4 Ridgway
 Gardens, Wimbledon.

HONORARY MEMBERS.

Carrigan, Very Rev. Wm. Canon,
 Durrow, Queen's County.
 Cavenagh, St. Colonel W. O., Red
 House, St. Margarets-at-Cliffe,
 Ken.
 Cullen, J. B., 17, Kenilworth Square,
 Dublin.
 Flood, Grattan. W. H., Mus. Dr.,
 K.S.G., Enniscorthy.
 Hore, Philip H., 121, Coleherne Court,
 London, S.W. 5.
 Macalister, R. A. S., D.Litt., F.S.A.,
 National University, Dublin.

MEMBERS.

Bolger, Miss K., N.T., Rathnure,
 Enniscorthy.
 Breen, John, N.T., Bannow, Wexford.
 Breen, P., N.T., Castlebridge, Wex-
 ford.
 Busher, Rev. John, C.C., Loftus Hall,
 Templetown.
 Butler, Rev. J., C.C., Glynn, Wexford.
 Browne, Rev. P., C.C., Askamore,
 Carnew.

Bolger, J. J., Solicitor, Enniscorthy.
 Brown, Miss K., Rathronan Castle,
 Bridgetown.
 Boggan, Miss, Shilmane, Carne.
 Brennan, Mathew, N.T., Monageer,
 Ferns.
 Byrne, Rev. T., D.R.I., New Ross.
 Bolger, D. J., Ferns.
 Crean, Rev. E., C.C., Kilmore Quay.
 Crean, Peter, Barriestown, Welling-
 tonbridge.
 Codd, Rev. N., C.C., Adamstown.
 Codd, Richard, Clonmines Castle,
 Wellingtonbridge.
 Cullen, Andrew, New Ross.
 Curran, Laurence, Charles Street, New
 Ross.
 Cullen, Rev. S., C.C., Marshalstown,
 Enniscorthy.
 Cullen, W., Lady's Island, Broadway.
 Cosgrave, V. Rev. Canon, St. August-
 tines, Preston.
 Cummins, Rev. P., C.C., St. Aidans,
 Enniscorthy.
 Cloney, Michael, M.C.C., Dungulph
 Castle, Duncannon, Waterford.
 Carty, Martin, Slaney Street, Ennis-
 corthy.
 Carty, Rev. Jas., C.C., Annacurra,
 Co. Wicklow.
 Convent of St. Louis, Rev. Mother,
 Ramsgrange.
 Cummins, W., Ballymurrin, Ennis-
 corthy.
 Crean, P., Irish Street Stores, Ennis-
 corthy.
 Doyle, Rev. E., C.C., Gusserane,
 Ballycullane.
 Doyle, Rev. P., P.P., Rathangan.
 Doyle, William, Auburn Terrace, Wex-
 ford.
 Doyle, Rev. P., O.S.A., Orlagh College,
 Rathfarnham, Dublin.
 Doyle, M. A., N.T., 5 Main Street,
 Bunclody.
 Dempsey, Miss, Templeshannon,
 Enniscorthy.
 Dunphy, Miss M. B., N.T., St. Loen-
 ard's, Ballycullane.
 Doyle, Andrew, The Shannon, Ennis-
 corthy.
 Donovan, Rev. Jas., B.D., P.P.,
 Tinahely.
 English, John, Wexford.
 French, Rev. C., C.C., Kilrane.
 Fortune, Very Rev. Wm. Canon, P.P.,
 Taghmon.
 Forrestal, Rev. A., P.P., Bunclody.
 Furlong, John, Ballygrangans, Kil-
 more.
 Foley, E. P., Crossabeg.

Gregory, Patrick J., Georges Street, Wexford.
 Greene, Dr., Ferns.
 Goold, Richard, N.T., St. Brigid's, Wexford.
 Hayes, Miss Theresa, Lough, Tagoat.
 Hanrahan, W., 14 South Main Street, Wexford.
 Hanton, Rev. W. F., C.C., Bannow.
 Hanton, Rev. W., P.P., Piercestown.
 Harpur, Rev. W., Pres. St. Peter's College, Wexford.
 Harte, L., Clonroche.
 Hickey, Miss J., Donore, New Ross.
 Harpur, Rev. W., C.C., New Ross.
 Joyce, Mrs. A., Castle Palisser, Churchtown, Carne.
 Kavanagh, Rev. D.A., C.C., New Ross.
 Kelly, John P., Market Square, Enniscorthy.
 Kavanagh, Rev. O., C.C., Blackwater, Co. Wexford.
 Kehoe, Rev. P. F., P.P., Cloughbawn, Enniscorthy.
 Kavanagh, Rev. R., C.C., Tinahely.
 Kelly, Rev. J., C.C., New Ross.
 Kehoe, Rev. O., C.C., Monaseed, Gorey.
 Kelly, Dr., Larkfield, Kilanne, Enniscorthy.
 Lennon, Rev. A., C.C., Courtnacuddy, Enniscorthy.
 Lawler, Miss Annie, Bunclody.
 Lett, P. C., Ferns.
 Leary, Miss, The Shannon, Enniscorthy.
 Murphy, Miss A., Clologue, Ferns.
 Murphy, Rev. D., C.C., Duncannon, Waterford.
 Murphy, Rev. Jas., C.C., Newbawn, Adamstown.
 Murphy, Rev. J., C.C., Carroreigh, Taghmon.
 Murphy, Rev. M., C.C., Crossabeg.
 Murphy, Rev. G., C.C., Wexford.
 Murphy, Rev. W., Prof. St. Peter's College, Wexford.
 Murphy, Peter, 3 and 4 Irish Street, Enniscorthy.
 Moran, Miss M., Slaney Street, Enniscorthy.
 Murphy, Rev. M., C.C., Taghmon.
 McCormack, J., Arnestown, Ballymitty.
 McCaul, Mrs., Westpoint House, Sutton Nolan, Rev. J., Prof. St. Peter's College, Wexford.
 O'Rourke, Rev. M., C.C., The Presbytery, Stanhope Place, Athy.
 O'Cullen, E., Coolcots, Wexford.
 O'Leary, P., Main St., Graiguenamanagh.
 O'Brien, Very Rev. Jas. Canon, P.P., Newbawn, Adamstown.

O'Connor, Rev. M., C.C., Wexford.
 O'Byrne, Rev. M., C.C., Wexford.
 O'Donoghue, Joseph, Clonmore, Bree, Enniscorthy.
 O'Byrne, Hugh, N.T., Ballindaggin, Enniscorthy.
 O'Sullivan, J., Mount Pleasant, Tinahely.
 O'Neill, Very Rev. Wm., P.P., Dean Killanerin, Gorey.
 O'Brien, Rev. A., C.C., Castlebridge, Wexford.
 O'Connor, Very Rev. P. Canon, P.P., Davidstown, Enniscorthy.
 O'Brien, Rev. J., C.C., Bunclody.
 Pettit, Rev. G., C.C., Murrinstown, Wexford.
 Power, Rev. P., Adm., Davidstown, Enniscorthy.
 Philipps, R. F., N.T., Duncormack, Wexford.
 Prandy, Rev. J., P.P., Tomacork, Carnew.
 Quigley, Rev. T., P.P., Blackwater.
 Redmond, Rev. Jas., P.P., Horeswood, Campile.
 Redmond, Miss M. E., N.T., Bannow, Wexford.
 Rossiter, Very Rev. Canon W., V.G., P.P., New Ross.
 Rowe, Rev. J., P.P., Oylegate.
 Roche, J. M., Talbot Hall, New Ross.
 Sinnott, Rev. J., C.C., Galbally, Bree.
 Sinnott, Rev. J., C.C., Wexford.
 Sheil, Venerable Patrick, P.P., (Archdeacon), Bree, Enniscorthy.
 Sheridan, Very Rev. N. T. Canon, Ramsgrange.
 Scallan, W. J., Lough House, Duncormack.
 Somers, Rev. J., C.C., Ballykelly, Campile.
 St. John of God Convent, Rev. Mother, Wexford.
 Shaw, P. J., Slaney Street, Enniscorthy.
 Upton, Henry, M.R.I.A., Moate, Westmeath.
 White, Mary, Castle Hill, Enniscorthy.
 Whitty, H., Pouldarrig, Oylegate.
 Walsh, Rev. P., C.C., Raheen, New Ross.
 Wall, P., Ballyfane, Broadway.
 Whelan, Miss Cissie, George Street, Wexford.

LIFE ASSOCIATE.

Fitzgerald, Lord Walter, Kilkee Castle, Maganey, Co. Kildare.

ASSOCIATE.

Gibbon, Col. A. M., Sleadagh, Wexford.
 Walsh, James, 16 Parnell St., Dublin.

WHAT OTHERS THINK OF "THE PAST."

"THE PAST" IS IRISH THROUGHOUT.

It is an excellently printed volume, and the contents are of a highly interesting and valuable character.—*The News* (Waterford.)

It is no exaggeration to say it is marvellous value for half a crown, containing 160 pages of sound historical matter and it is beautifully produced.—*The Echo* (Enniscorthy.)

We cannot too highly praise the work of the County Historical Society which celebrated its first year's activities by publishing this absorbing volume of Wexford lore.—*Banba* (Dublin.)

The magazine is one of the best that has yet been issued from any part of Great Britain or Ireland, whether we judge it from a literary standpoint or merely as a specimen of good printing.—*The Irish Independent*.

We can heartily congratulate the county in general, and the Uí Ceinnsealaigh Historical Society in particular on this initial number—a glance at the table of contents shows the variety and interests of the subjects discussed, and the names of the authors attest their competency.—*The Irish Catholic* (Dublin.)

I am very glad to know that a second number of *The Past* is in preparation—If it is up to the standard both in matter and in printing of the first number it will be a publication well worthy of praise.—*The Manager*—C.T.S. (Dublin.)

It is markedly better than any other Irish Historical Society's Journal I ever saw. It makes a wider, clearer and more spirited appeal. It is far too good value for the money asked. The printing and general impression is a great credit to Wexford. Fine printing in the towns of Ireland is coming back, thank God.—*Professor Corcoran, D. Litt. National University.*

An excellent new departure was made in Co. Wexford by the formation of a county Historical Society to promote the study of local tradition, the preservation of historic relics, and the publication of records. The Society has now issued a beautifully printed Annual, edited by Father Fitzhenry, P.P., Lady's Island, and entitled "*The Past*," which contains brilliant collection of essays on Wexford's history.—*The Irish Monthly* (Dublin.)

This is a most encouraging apparition and a sample of the grand spirit now so rapidly re-building our national life. Other districts, we hope will soon follow this example of patriotic work, and follow in the same effective business like way. The volume contains nearly 200 pages finely printed in large type, of which 29 pages are filled with Irish advertisements, one of the best evidences of practical support to secure the future of the work.—*The Catholic Bulletin* (Dublin.)

ADVERTISE IN "THE PAST."

This magazine makes a splendid medium for advertising high class goods. It reaches the right people—those with means, intelligence and position—and will bring you best results.

Being a historical magazine even the advertisements will soon be quite interesting. The grandson will scan its pages to see did any of his ancestors advertise and become prominent.

Magazines of our style and circulation charge higher rates than we do. Our advertisements are carefully set up by hand, and unless kept inside twelve to twenty words, will not pay us. The fewer the words the more striking the advertisement. The Americans do it that way.

Dealers in books and education, in typewriters and timepieces, in writing materials and musical instruments will find a fresh and profitable field in our pages.

Banks and Insurance Companies, Engineers and Manufacturers, Wholesalers and Retailers should put their names and goods before our prosperous country.

Hotels and Transport Companies will find they tap a good source of business by advertising with us.

It pays to let people know. The demand is going to be great. Get in.

Mention "*THE PAST*." It Attracts the Best.

Telegrams—"Wickham, Wexford,"

WICKHAM & CO.,

:: BREWERS ::

WHOLESALE SPIRIT DEALERS,
WHOLESALE BOTTLERS, &c.

Established Over a Century.

WEXFORD.



REGISTERED
TRADE MARK.

Liberty



Aerated Waters.

In Corked Bottles.

NO RUST OR RUBBER
CONTAMINATION.



COUSINS & CO.,

Old Pound, Wexford.

W. H. MURPHY, (LATE OF MR. T. H. RICHARDS.)

WATCHMAKER, JEWELLER AND SILVERSMITH,

(Successor to Mr. W. Timpson).

WATCH, CLOCK AND JEWELLRY REPAIRS
A SPECIALITY.

BEST WORKMANSHIP GUARANTEED.

:: :: Orders by Post Receive Prompt Attention. :: ::

19 SOUTH MAIN STREET, WEXFORD.

T. H. Richards

WATCHMAKER
and JEWELLER,

57 North Main Street, Wexford.

Walsh & Corish,

AUCTIONEERS & VALUATORS.

All Business Promptly Attended to.

WEXFORD & TACHMON.

*McCORMACK'S Medical Hall,
WEXFORD,*

PREScriptions CAREFULLY COMPOUNDED.

PURE DRUGS AND CHEMICALS.
OCULIST'S PRESCRIPTIONS FILLED.

Large Assortment of Hair, Shaving and Tooth Brushes,
and Toilet Requisites.

McCORMACK, L.P.S.I.

TEST ONE EYE AT A TIME.

15 ft. **TEST** Your Eyes by this type from the distances on the margin. Fix on wall in good light with end of a tape measure or string alongside ; thus

9 ft.—**Measured** try your own and your friend's sight ;
6 ft.—when you will be greatly surprized at the differences
14 ins.—Should you fail in any one size,

YOU REQUIRE AID FROM SPECTACLES
YOU CAN HAVE YOVR EYES CAREFULLY TESTED FREE AND GLASSES SUPPLIED
AT VERY MODERATE PRICES AT

Hadden's MEDICAL HALL, WEXFORD.

ESTABLISHED 1867.

PETER REDMOND & CO., GOREY,



Select
Grocers,
Fronmongers,
and
Seed Merchants.

LARGE STOCKS.
LOWEST PRICE.



D. JORDAN,

GENERAL GROCERY, ETC.,

ESTABLISHED 1851.

STILL GOING STRONG.
Market Square, ENNISCORTHY.

TELEPHONE
No. 10.

WHITE'S HOTEL, Wexford.

ESTABLISHED 1795.

SIXTY BEDROOMS, COFFEE, COMMERCIAL, DRAWING,
PRIVATE, READING, SMOKING, STOCK, BILLIARD
:: :: :: AND BATH ROOMS. :: :: ::

The Oldest Established and Best Family and Commercial Hotel in the South of Ireland.

OFFICIAL HOTEL OF AUTOMOBILE CLUB.

MOTOR CARS FOR HIRE. :: :: LARGE GARAGE.

HUGH MCCARTHY, Proprietor.

FRANK O'CONNOR & CO.,

MATCHLESS BAKERY,

54, North Main Street, WEXFORD.

This Firm does not claim to make the

Best Bread in the World—

But it does claim there is no better in
Ireland. And that the Bakery is the
CLEANEST AND MOST UP-TO-DATE in
—— the wide world. ——

P. BYRNE, BYRNE'S BREAD
IS THE BEST.

MARKET SQUARE,

ENNISCORTHY.

Telephone—No. 16.

Telegrams—"Co-operative, Enniscorthy."

Enniscorthy Co-operative Agricultural Society, Ltd.

MANUFACTURERS OF

Harness, Horse Clothing, Bedding, Boots,
&c. ————— &c.

Manure and Coal Importers.

Farm Implements of every description.

Feeding Stuffs.

Grocery and Provision Stores, General Hardware Supply Stores

Farm and Garden Seeds of Highest Purity and Germination.

Irish Harness, made by Irishmen from Irish Leather
for Irish Horses.

General Farm Machinery Repaired by Skilled Mechanics
at shortest notice. Satisfaction guaranteed.

Branches at Wexford, Ballycanew and Kilmuckridge.

Farmers ! Support your own Stores.

Woodworking and Saw Mills Department

MANUFACTURING ALL CLASSES OF

Wheels, Carts, Traps, Gates, Barrows,
etc.

ALSO SEASONED STOCKS, SPOKES AND FELLOES,

READY FOR USE.

FOR
Prescriptions, Toilet Requisites,
Cattle Medicine, Photographic Goods
 COME TO
FRENCH'S MEDICAL HALL,
The Rexall Pharmacy
 NORTH STREET, NEW ROSS

Religious Statuary

FOR THE CHURCH OR THE HOME
 Always in Stock.

IN THE FOLLOWING :

BEAUTIFULLY
 DECORATED

Sacred Heart of Jesus,
Blessed Virgin, St. Joseph,
St. Anthony, St. Francis,
St. Vincent de Paul, &c.

EVERY
 SIZE

Large and Small Size Cribs
 can be had at Shortest Notice.

**

Barker's Earthenware Stores,
 36/40 SOUTH MAIN STREET, WEXFORD.

**The
 Farmers'
 Inn**

. . 19 . .
 MAIN STREET
 ENNISCORTHY

Thomas Jordan, FAMILY
 GROCER
 TEA, WINE, SPIRIT & PROVISION
 MERCHANT.

* * *
 LARGEST STABLING ACCOMMODATION IN TOWN

* * *
Butter and Eggs Bought Daily
at Highest Market Prices

To the Man who is Particular

Men who wish to be well dressed pay great attention to minor articles of dress—Collars, Ties, Shirts, etc.

They are wise in this, for after all, it is the little things that count in the make up of the best dressed man.

WE SPECIALISE in these things and can please you whether you require a Smart Tie, a Well-cut Collar or a good-fitting Stylish Shirt.

Men's Silk and Poplin Ties, open end shape in plain colours, Stripes and Spots of every description, 2/-, 2/6, 3/6, 4/3.

Men's day Shirts perfectly cut and made, in cotton, wool and cotton, flannel and flannel finish in a large variety of neat patterns that will wash and wear well, prices from 5/-.

Pyjamas correctly cut, thoroughly well made in attractive patterns, 8/3, 10/6, 12/6, 15/6.

Men's Underwear in cotton, wool and cotton, and all wool, in various weights to suit all seasons, made from extra soft finished yarns, that will be comfortable to wear. Any of our wool Underwear garments that shrink in washing will be replaced free of charge.

Men's Braces in an assortment of makes at 1/-, 1/6, 2/-, 3/6. Our Speciality—Men's Braces at 3/- every pair stamped with the guarantee "If breaks in wear before 1st January 1924 new pair given free."

Men's soft Collars, perfect fitting, in white, cream and neat stripes, made from hard wearing materials, 1/- each.

Men's durable Socks in Cashmere and heavy makes, perfectly seamless feet, in a great variety of Heather mixtures and plain colours at 1/6, 2/-, 2/3, 2/6, 3/-.

W. & G. HADDEN LTD

62, 64 & 66, North Main St., Wexford.

JAMES FLEMING,

**NEW
ROSS**

Wholesale & Retail Grocer
Wine, Spirit & Provision
Merchant.

.. EXPORTER OF BUTTER, EGGS, AND BACON ..

J. FLEMING, Manager and Proprietor.

WHELAN & CO.

The Novelty House

You may always rely upon getting

The very Newest and Most Up-to-Date Styles

IN

TAILOR-MADE COSTUMES,

CHIC MILLINERY,

COAT FROCKS,

GOWNS, ROBES, ETC.

All Wool Irish Fleece Coats a Speciality

BULL RING, WEXFORD.

COALS

I AM SELLING THE
FOLLOWING COALS AT
EXTREMELY
LOW PRICES :

**BEST RED ASH NEWPORT, WIGAN HOUSE,
HARD AYR SCOTCH, AND OTHER COALS.**

Come and see the Coals and satisfy yourself as to their Quality and Prices.

JAMES FRENCH,
CUSTOM HOUSE QUAY, WEXFORD.

Thomas Murphy, Successor to
Lambert Bros.

BOOT, SHOE AND LEATHER WAREHOUSE,
TEA, WINE AND SPIRIT MERCHANT.

10 Market Square :: Enniscorthy.

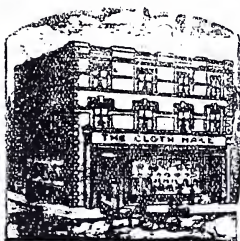
For Best Value !



In Home-Milled Flour, and all
qualities of Feeding Stuff, includ-
ing Linseed Cake, Cotton Cake,
and Meals, etc., etc. —————

Try . . .

RAFTER BROS.,
ENNISCORTHY.



FRENCH AND HAYDEN

The Best and Cheapest House for
Irish Suitings and Serges, Blan-
kets, Flannels, Wool Rugs, Hats,
Caps, Readymades, Costumes,
Blouses, Jumpers.
Suits & Costumes made to order.
Ladies', Gents' and Childrens'
Outfitters.

THE CLOTH HALL,
NEW ROSS.

COFFEY'S GREAT BARGAIN DEPOT,

Opposite the Monument, ENNISCORTHY,

ALWAYS ON SALE—

**MEN'S SUITS AND BOOTS ; also WATCHES of the
World's best makers, at half their original cost price.**

COFFEY, THE RELIABLE CLOTHIER AND
OPPOSITE THE MONUMENT, BOOT WAREHOUSEMAN, ENNISCORTHY.

WEXFORD

Meat Supply & Bacon Faactory, Ltd.

PRIME BEEF, MUTTON, PORK, BACON AND HAMS.

Pork and Beef Sausages, Brawn, Wexford Sausages, Colonies,
Pork Pies, Cooked & Pressed Tongue, Pure Refined Beef Suet.

**Our Goods may be procured from
Leading Provision Merchants in
:: :: all parts of Ireland :: ::**

'Phone : " 19, Wexford." Telegraphic Address : 'Meat, Wexford.'

Seosaim O Gionoid,

Siopa na n Cúrsaí nGaeilge

8 an Bpíom Spao, 1115 CORTAID

AN CARRAÓ IS PEARR IS SAOIR.

LABARTAR DÉURLA ANISO.

John Sinnott & Sons

House Furnishers,
Ironmongers,
Implement Agents,
Seed Merchants,
Sanitary Plumbers,
Etc.

Quotations and Estimates
on Application.

29 South Main St., Wexford

COAL!

Best Red Ash Newport

Best Household . . .

Best Scotch

Anthracite

Red Ash Smiths' . . .

LOWEST PRICES

on Rails or *ex* Yard.

JAMES J. STAFFORD,
WEXFORD.

Telephone No. 38.

Telegrams : " Staffordson, Wexford."

When You Require -
Storage Accommodation
or the Services of a -

Sole Local Agency of the
INTERNATIONAL
Furniture Removers'
Association.



Carrier.
or
Furniture
Remover

Communicate with us,
You will find it to your
advantage———

Estimates Free. Let us Quote you.

'Phone : Dublin 1028.

Wires : "Enterprise," Dublin.

W. W. Kennedy & Co.

122 Upper Dorset Street,

DUBLIN.

Manager : Thos. M. C. Studdert.

*Dublin's Traditional Reputation
for High-Class Cabinet Making*



*Finds Expression in the Lightness
and Elegance of the MILLINERY
SHOP CASES manufactured in
our Golden Lane Workshops—*



PRICES ON APPLICATION.

DOCKRELL Limited
DUBLIN

Buttle Bros. & Co., Ltd.

MERCHANTS :: ENNISCORTHY.

Groceries—Only Best Quality Goods stocked. *Special Blends of Tea at 2/8, 3/- & 3/8 per lb. Gilbey's Pure Wines and Matured Spirits, Jameson's and Power's 8 years' old Whiskies, Bass's Ale, Guinness's XX Stout in bottle.*

Bread—We have the best in town. *Our Car will call on request.*

Provisions—Buttles' Choicest Breakfast Bacon, American Prime Cumberland Cut and Long Clear, Sausages, Pig's Puddings, Brawn, Corned Beef, Etc.

Feeding Stuffs and Flour—We have Special Offers.

Our Vans Deliver in all parts of the Town Daily

JAMES KAVANAGH, — **THE** — **STEAM BAKERY,**

22, North Main Street, WEXFORD.

FINEST QUALITY PLAIN & FANCY BREAD.

Winner of 2 Gold Medals for HOVIS BREAD.

**FLOUR, MEAL, AND ALL SORTS OF FEEDING STUFFS
AT LOWEST PRICES.**

Agent for **THORLEY'S** Celebrated Cake, Food Spices, etc.

IRISHMEN AND WOMEN

be consistent, and ride only Bikes of

IRISH MANUFACTURE.

THE LUCANIA

THE ONLY BIKE WITH THE

Irish Trade Mark.

CAN BE HAD FROM

CARTY, THE CYCLE MAN,

TOP OF SLANEY STREET,

ENNISCORTHY.

LATE ROCHE'S **FOR BEST
VALUE**

CORRECT AND UP-TO-DATE STYLES IN

**Millinery, Costumes, General Mantles,
SUITINGS, DRAPERY.**

**PATRICK BOURKE, ENNISCORTHY,
CARRICK-ON-SUIR AND NENAGH.**

WM. WALKER & SON (WEXFORD) LTD.

IS THE BEST HOUSE FOR

**High-class Groceries,
Teas and Wines.**

**Try our Ne Plus Ultra Tea at 3/6 per lb. (3lbs. for 7/-),
and you will be very pleased.**

MOTOR VANS DELIVER TO YOUR DOOR.

**Wm. Walker & Son (WEXFORD), Ltd.,
73 North Main Street, WEXFORD.**

Telephone No. 12.

Telegrams—Walker, Wexford.

M. J. DUNNE,

**Auctioneer and
:: Valuer ::**

**Valuations Made and Auctions Undertaken
In any part of the Country.**

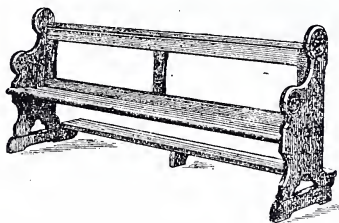
PROMPT SETTLEMENTS.

FERNS.

Stephen Jordan,  **FAMILY
GROCER**

⋮⋮⋮⋮⋮
FLOUR AND PROVISION MERCHANT,
⋮⋮⋮⋮⋮

Duffry Hill, Enniscorthy.



Our No. F Bench.

ation of Design, Skilled Craftsmanship, and the use of none but the Best Selected and Seasoned Timber, together with the Latest and Most Modern Machinery. Just tell us the Style of your Church, and we will Design, Estimate and Advise you Free of Charge.

We Supply Everything for Churches and Schools.
ARCHITECTS' DESIGNS ACCURATELY WORKED.

Church Furniture



Our Manufactures are well known throughout the Length and Breadth of Ireland for Taste and Discrimination

Hearne's of Waterford.

Spring

Summer

Each Season you can buy most Reliable Household Drapery, Ladies', Children's and Men's Wearing Apparel. Newest Styles and Best Finish at Keenest Competitive Prices, from—

H. Mitchell. Enniscorthy.

INSPECTION AND COMPARISON INVITED.

Autumn

Winter

**AN HISTORICAL FACT
AND A RECORD**

Close on 100 Years Continuous Trading

AND STILL LEADING!

W. & S. ARMSTRONG, Ltd.

ENNISCORTHY.

**High-Class Groceries, Choicest
Provisions, Flour & Feeding
Stuffs, Seeds & Manures**

WHOLESALE AND RETAIL

Millers' Agents, Grain and Produce Exporters.

“ARMSTRONGS”

Is the Hawlmark of

**Efficiency, Honest Trading and
- Commercial Enterprise -**

**Represented on the Leading Markets and Exchanges, our advice
is First-Hand, and placed at the disposal of all our Clients.**

W. & S. ARMSTRONG, LTD.

**Templeshannon and Cathedrai St.,
ENNISCORTHY.**

Choice Household
FLOUR

"WHITE ROSE"

Easy to Bake.

*Makes Lovely Light
Griddle Bread.*

Manufactured by

S. & A. G. Davis,

LIMITED,

St. John's Roller Mills,

ENNISCORTHY.

THOUSANDS OF CYCLISTS

Have tested and approved of PIERCE MODELS for Season 1921. There is not a complaint or expression of dissatisfaction. This means we can also satisfy you. Why not join the scores of New Patrons who daily call for

Pierce Cycles

If you think PIERCE CYCLES are not the best value, you have not seen our

Latest Models.

Send Post Card for Catalogue and Name of nearest Agent to

—THE—
PIERCE
CYCLE FACTORY.

WEXFORD, IRELAND.

HECKMAN
BINDERY INC.



DEC 97

Bound-To-Please® N. MANCHESTER,
INDIANA 46962

